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APRIL, 1969

IN THIS ISSUE

A Splash of Christian Banners
Bridging the Old/New Breed Gap
Mid-East Refugees: Still in Exile
Plus Special Easter Features

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He CAME
SINGING LOVE
He LIVED
SINGING LOVE
He DIED
SINGING LOVE
He ROSE
IN SILENCE
IF THE SONG
IS TO CONTINUE
WE MUST DO
THE SINGING

Bro Adrian Am.

As A Man Dies



In last year's street drama, the part of Jesus was played by a young man who belonged to a branch of the Devil's Disciples, a powerful street gang. In the role of Simon of Cyrene, who helped carry the cross (above right), was the Rev. Richard Lawrence, pastor of Normal Park United Methodist Church. Some onlookers ignored the procession, others pondered it.

EACH YEAR on the day before Easter, a small procession winds through the busy streets of the Englewood shopping district on Chicago's South Side. Its central figure is a man carrying a 10-foot cross, and it pauses on street corners to play out the drama of the Crucifixion according to St. Luke (22:54, 23:6-43). It is enacted with such power that some Saturday-morning shoppers have exclaimed aloud, "Forgive us!" Others have made the sign of the cross or started singing a hymn. Behind this street drama, *As a Man Dies*, is the Rev. John R. Porter, pastor of Christ United Methodist Church, from which the procession sets out and to which it returns. The cast of men, women, and children comes from the community.

—Helen Johnson



Photographs by John Tweedle



Memories of another man who had fallen a few days before in Memphis were fresh in the minds of onlookers last year. It was in a crowd not much different from this, perhaps, that Jesus stumbled under the crushing weight of the cross he bore on his back.



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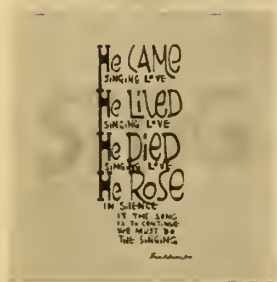
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Together® / April 1969

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After-Hour Jottings . . . Easter, someone has written, is "not a time for groping through dusty, musty tomes or tombs to . . . prove life eternal. It is a day to fan the ashes of dead hope, a day to banish doubts and seek the slopes where the sun is rising, to revel in the faith which transports us out of ourselves and the dead past into the vast and inviting unknown."

Easter is also a time to sing! This month's cover reminds, however, that with the joyous miracle of the Resurrection comes a special responsibility to carry on the work which Jesus began, to keep singing lest the tune fade and be forgotten.

Picture Editor George P. Miller discovered our cover artist when a plaque in a Chicago bookshop window caught his eye. Its legend would have stopped almost anyone on our staff: "TOGETHER / Peace be our work / Love be our guide / Let us begin to do good."

(Continued on page 4)

TOGETHER—the Magazine for United Methodist Families

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JOTTINGS / (Continued from page 3)

Inside, Mrs. Lois Murray, who manages St. Benet's Book Store, pointed out more work by Brother Adrian. He is a young Franciscan who works at St. Francis Mission in Greenwood, Miss. A self-taught artist, he had just walked into the Loop shop one day (his home is Chicago) and asked if Mrs. Murray would be willing to look at some of his work. She did and liked it—so much that since then she has sponsored an exhibition of his works (he modestly declined to appear) and has visited the makeshift studio where he and an associate, a nun, turn out plaques, banners, and serigraphs.

Our cover art is a serigraph, produced by the artist forcing pigment through a fine-mesh silk-screen stencil (one for each color) to form designs on the desired surface. The text, Brother Adrian tells us, is his own revised wording of material given him by a college student. The original author is unknown.

Banners seem to be flying as never before, not only at art exhibitions and in churches [see our color center section starting on page 35] but as colorful flags of home decoration. One interesting thing about banners is that many of them give you an "I could have done that" kind of feeling. We tested this impression on one of our unpaid consultants, Jo Ann Underwood, who is a mother, part-time nurse, dabbler in the arts, banner-workshop leader, banjo-plucker, and the wife of our editor.

"It's true," she responded. "Just about anybody can make a banner with scrap fabric and the willingness to doodle around. You don't need a studio with north light and expensive art materials. I've worked with grandmothers who thought they had no artistic talent, and even with young children. I'm amazed at how well most of them do."

How does a would-be banner artist get started when personal guidance is not available? Mrs. Underwood recommends one book for general how-to-do-it instructions and another for specific religious themes: (1) *Banners, Banners, Banners, Etc.*, by Robert W. Andersen and Richard R. Caemmerer, Jr., published by Christian Art Associates, 1801 West Greenleaf Ave., Chicago, Ill. 60626. Cost: \$2.50. (2) *Seasons and Symbols*, by Robert Wetzler and Helen Huntington, an Augsburg Press paperback for \$1.25.

United Methodist pastor John R. Porter tells us that the Chicago street pageant depicted on our inside cover was inspired by a TOGETHER feature three Easters ago called *A Man Dies*. That April, 1966, article told of a group of Brooklyn teen-agers who dramatized the meaning of Christ's life and death with rock 'n' roll music, dance, hip talk, and Coke and hard roll for Communion elements.

John Tweedle was a photographer for the *Chicago Daily News* when he took the pictures of the Easter event in this issue. Now he is the producer of *Our People*, a weekly magazine of the air for Chicago area's black community (1.1

million people) on WTTW, the city's educational television station.

Al Forrest, our man in the Middle East [see page 50] and editor-colleague for the United Church of Canada, writes us of the ecumenical climate of living in Beirut, Lebanon, since last September: "We have sublet an apartment from a Lutheran, work with Presbyterians and United Church of Christ members, sit under a Methodist pastor, have made friends with Southern Baptists, been lavishly entertained by an Anglican, been knocking about with Greek Catholics, and been overfed by Muslims." The United Methodist referred to is the Rev. Romain A. Swedenberg, a member of the California-Nevada Conference and pastor of Beirut's Community Church.

Another of this month's writers who has toured the Middle East is Louise P. Zobel [on page 45, see her guidelines for teen-agers who baby-sit].

She recalls an incident when she and her physician-husband arrived in then-divided Jerusalem with a bus tour. The hour was late for sightseeing, and the exhausted and hungry tourists decided, by a narrow vote, to head back to the cruise ship at Haifa.

Mrs. Zobel remembers her personal disappointment, but adds: "I was thrilled that a Viennese-born Israeli guide, an Israeli-born bus driver, and 43 heterogeneous English-speaking strangers far from home, simply took it for granted that the only possible way to decide between two alternatives was a direct referendum."

We will be mightily surprised (and a bit disappointed) if the article on conscientious objector-clergyman Bob Olmstead [page 26] does not stimulate considerable reader response. Bob Fitch, the photojournalist who supplied the pictures and the interview, appeared most recently in these pages with a story on Huck House, a haven in San Francisco for runaway teen-agers [see December, 1967, page 52]. Since January 1, Mr. Fitch has been working full time as a writer-photographer for Glide Urban Center, an inner-city foundation related to United Methodism in the city of the Golden Gate.

—Your Editors

ILLUSTRATION CREDITS

Cover—Serigraph by Brother Adrian, Franciscan Fathers • Second Cover-Page 1—John Tweedle • 5—C. Carlton Read • 8—CARAVS • 10—John A. Lovelace • 18-21 Bot.—Jimmie Jefferies • 21 Top—RNS • 24—Betty Steele • 25 Top L.—Arthur Hager, Top R.—Courtesy of Alaska Methodist University • 27-28-29—Bob Fitch • 31—Woodcut by Robert O. Hodgell • 51-52-54-55-56—Courtesy of United Nations Relief and Works Agency • 60-61—Ralph Hoy • 63—From *Israeli Album* by Dov Ben-Abba, courtesy of Harry N. Abrams, Inc. • 76-77—Joan E. Rahn • 35-36-37-38-39-40-41-42-62—George P. Miller.

New Agency's Premise:

RECONCILIATION Begins Locally

WHEN LAST spring's Uniting Conference adopted the theme *A New Church for a New World* for United Methodism's first four years, by definition it forced itself to devise new forms, new actions for this "new church."

One of those actions created United Methodist Voluntary Service (UMVS). Unlike any agency in the two former denominations, it is instructed to channel persons—primarily but not exclusively those ages 18 to 30—into local task forces of reconciliation. To find out how UMVS now is taking shape, TOGETHER News Editor John A. Lovelace interviewed the Rev. Randle Dew and Miss Betty Letzig, the program's staff leaders.

What is United Methodist Voluntary Service?

This is a total effort of many people with certain persons volunteering their services for a period of time in special ministries of reconciliation. Hopefully most will serve one year. We are trying to achieve broad flexibility. United Methodist Voluntary Service is *not* a centralized, nationally directed elite corps trained for special duty at special places for specific needs determined by a national group. It is *not* a one-track system through which all volunteers are processed. UMVS is more a concept of volunteer service which honors local decisions, local judgment, local creativity, innovation, initiative, competency.

What about your own office?

The national office is the brokerage operation, giving assistance to local volunteer-service programs wherever and in whatever style needed. The national office will provide a recruiting system, but it won't necessarily do all the recruiting. It will help find volunteers. It will offer training opportunities but will not necessarily do all the training because there are local units that have competency for their own training, and they want to do it and should do it.

At what stage of development is UMVS right now?

We are just completing the conceptualization of it, trying to define what it is. We are beginning a



For a volunteer like Heather Macrae, reconciliation is day-care work for First United Methodist Church in Haddonfield, N.J. If maximum hopes are achieved, there may be 1,600 like her within a year.

demonstration phase in which we are working with about 18 different local task-force units.

How soon do you expect to go beyond the demonstration stage and be in the full program?

We are going to be in this phase and building-the-system phase perhaps until June. We probably will be ready for full operation in June, and will be anticipating massive kinds of things in the fall. During the summer we will be sharing information with a number of projects that may or may not have anything to do with the quadrennial emphasis, but we will be sending names of people to them and we'll send names and descriptions of these projects to people who can volunteer only for the summer.

What are some examples of the kinds of

work volunteers might do locally?

They are almost endless. One request was for someone to help develop a community newspaper; this required some journalistic skills. Others include working in a day-care center which means lots of general skills; another was helping unemployed people find work. One request came for a volunteer with business administration experience. One project is going to concentrate on school dropouts. Another is working on problems of education in ghettos. Really, we don't want to draw any limit.

What kinds of standards will apply to volunteer candidates?

There will be no requirements as such. We are interested in skills and experience. If it looks like a person has certain skills and experience and does all right on the psychological testing, we want him or her. Academic records are not too important except as they detect consistency of experience. One does not have to have a college degree.

The program is not necessarily limited to ages 18 to 30, as I understand it. Would you explain this?

Uniting Conference did specify ages 18 to 30. I think the reason for this was a concern for the so-called generation gap and also the feeling that the program itself could be a form of reconciliation between the church and these young adults. However, there was comment on the Uniting Conference floor about not limiting UMVS to this group because there are older people with skills and experience who also would like to volunteer. This was accepted by the chairman presenting the program, so there is a general feeling that we are not strictly bound to ages 18 to 30. But this will be our emphasis.

Isn't your program, like the whole quadrennial emphasis, aimed at much more than black-white reconciliation?

Yes, the black-white thing captures the imagination, but the quadrennial emphasis committee documents refer to several points of alienation. One is between young and old. We're also talking about reconciliation in Appalachia between the affluent and the poverty-stricken, or, in other areas of the country, alienation between Spanish-speaking people and Anglos. On the West coast, in addition to the Spanish-speaking and Indians, Orientals also feel disenfranchised and powerless.

Who determines what programs of reconciliation are to be worked on by UMVS volunteers?

The local task force decides. As one guideline we are strongly suggesting that when this local task force gathers itself together to work on the problem of alienation as they see it, a part of this task force will be persons who represent the alienation. This way you build the problem into your early structure because if you can't face it there, probably you won't be able to do much about it later. Now this is fraught with danger, and I'm sure a lot of people will back off from it, but if we're going to be serious about reconciliation, we'd better face the problem of alienation right off the bat.

Who has to take the local initiative to form a task force of reconciliation, and how do they begin?

This can be almost anybody in any place. What is needed is an awareness of the particular problem of alienation and ability to determine what ministries of reconciliation might take place and specifically how a volunteer can be helpful. The formation of a task force would include in it, as I said, people who are representative of the point of alienation. Then they need to do some thinking about how they can finance the volunteer, to what extent they can offer subsistence and training. When they have gotten all that down, they forward this documentation to the annual conference quadrennial-emphasis committee.

Who can "they" be? A local church commission on Christian social concerns, for example?

Right. It can be any grouping of people, in or out of the church.

What does the annual conference committee do?

The committee reviews the local task-force documentation, and if there is a request for funding from the area portion of the Fund for Reconciliation, it will make decisions about that. Also it will make decisions about what volunteers are available within the annual conference because much of our recruiting is going to be in the annual conference. We are asking for the establishment of these committees in each annual conference, and this will get the volunteer closer to home. If there are not enough volunteers available in the annual conference, we would refer volunteers to that task force from the national pool.

How can interested persons apply as volunteers?

They should address inquiries to their annual conference voluntary-service committee in care of their bishop or any designated office.

Will training be available for only the volunteers? What about members of the local task force?

The principle is that it isn't good to train the volunteer in isolation from the project and the people in the project, that you reinforce both the work of the volunteer and the project by having teams of people in training rather than singles. Our training support program involves having one supervisor or one representative from the local task force in the initial training with the volunteer. This gives the local person the same exposure and same kind of orientation.

Also we recognize that it isn't the best policy to give all training at the beginning. At regular intervals through the year, possibly quarterly, two or three-days periods will involve the volunteer and the person originally in training with him. We hope to have several regional settings for this, possibly 20 or 30 throughout the nation.

What models for UMVS did you have?

I don't know of any particular models of this kind. We've been picking up bits and pieces from all the volunteer-service programs in existence. We have been in touch with all the denominations, with VISTA and the Peace Corps, but what we're doing, really, is creating a new kind of model.

UMVS has been referred to sometimes as a Peace Corps-type program. What is the similarity, if any?

Peace Corps and VISTA both have had good press in this country, and this identity is helpful in that a lot of people have high expectations of UMVS as something like them. But then as we become operational and begin to build our own design, this image may get in the way because people think that what we are going to do is essentially the same. The Peace Corps image suggests that here's a specially selected, specially trained person going out to help someone. In terms of reconciliation this could be very harmful.

Some of the other programs say this destroys the effectiveness of the volunteer in that he's stamped with a special identity and has his own air of superiority—paternalistic, imperialistic kinds of attitudes—and so this shoots reconciliation down. We're trying to make UMVS not so much for the elite but a possibility for most churchmen. As a long-range goal we would like to have the acceptance of one year of voluntary service as a norm for all churchmen. You get away from the elite specialized thing and you

do this just because you're a Christian. You give a year, say, for something.

How are you going to contact prospective volunteers?

One of the principles of the quadrennial emphasis is to utilize existing channels and structures in the church. Our church has a national office and annual conference committees to encourage enlistment for church vocations, and we will utilize these. Also we will be working through campus ministers because many of our volunteers will come off college campuses, and through pastors and directors of Christian education. Altogether we will have the largest network for recruiting volunteers of any agency.

This seems to suggest a lot of flexibility in the program. Are there other examples of this?

Yes. One is creation of local task forces. How is that going to happen? Well, as I suggested, the possibilities are unlimited. Another variable is getting volunteers. We think there's going to be a tremendous number. The critical variable is how are we going to finance it? The Fund for Reconciliation has designated \$1.5 million for UMVS. If we tried to provide subsistence for all the volunteers, we would have the minimal operation and probably end up with only 300 volunteers. But by operating a mixed pattern of financing in which we try to piece together financial support from many sources, we could reach at least 1,600 volunteers. This has the further value of giving local groups additional responsibility and initiative. Let's not sell short the potential of even the least likely of situations because, when people use their creativity, all kinds of things are possible.

How will you evaluate the program as it proceeds?

One of the guidelines in the quadrennial emphasis is evaluation, and every project is asked to describe its evaluation procedures. We hope to use a computer to store information for immediate retrieval so we can identify skills and get the right volunteer for the project that's asking for a person with specific skills or background or experience. We want to involve a lot of people in this evaluation process at all levels and to have this computerized so we can check out effectiveness with all kinds of different factors. To me this is one of the exciting things about it—that whatever happens with UMVS as a program, we'll have information useful to the church for anything else that might be developed in future voluntary service programs.

What's in store after 1968-72?

Who knows? Voluntarism is part of the lifeblood of this nation. What we in the church have to do now is develop some new structures and approaches for voluntarism. It may be that during this quadrennial emphasis we will develop this in such a way that it will be necessary to continue not a national program of voluntary service but a national office to be the broker for voluntary service. It's conceivable that this could grow to the extent that this function can be handled within annual conferences

without a lot of administrative overhead. If we can gain enough information from this experience and conserve it with a computerized evaluation process, then we might be able to build a voluntary-service component that will move in the direction of having everybody give a year somewhere. And when you think about that kind of manpower being plugged into work of reconciliation, you can get really excited about the church's coming alive and being a force in this nation which many people do not perceive it to be at the present time. □

NCC POINTS TO HIDDEN VIOLENCE

Covert—or hidden—violence needs to be understood by society before adequate remedies can be developed to treat overt (open) violence.

This analysis came before the winter General Board meeting of the National Council of Churches when a special study committee on social violence presented its interim report.

To speak meaningfully of "violence in the streets," we must include the violence of the shops along the streets, the silent destruction of personality of those living on the streets," the report stated.

Delegates at the board's midyear meeting in Memphis, Tenn., discussed the report and asked the 13-member committee to return with a more specific policy statement. Dr. J. Edward Carothers of The United Methodist Church's Board of Missions is chairman. Another United Methodist, the Rev. Allan J. Burry, is secretary.

In other actions at Memphis the board accepted a report from a 38-member task force which commended the recent government study, *Alcohol Problems: A Report to the Nation*.

In its endorsement, however, the committee criticized the study for presenting a negative stereotype of abstaining churchmen. It felt the report was weighted toward "wet" rather than "dry" churchmen and reminded the study's originators that "for many years some churches were almost alone in their efforts to rehabilitate the chronic drunkenness offender."

An uncertain financial picture was painted by Dr. Arthur S. Flemming, NCC president. The United Methodist layman reported a \$110,108 general fund deficit. Budget for the NCC's Crisis in the Nation Program—adopted to serve poverty and race needs—was cut from \$360,000 to \$250,000. The deficit will be met from operating reserves and capital.

In other business the board adopted

an anti-Soviet resolution expressing "a sadness and horror" at conditions in Czechoslovakia, adding that the United States has also been "guilty of oppression." A previous resolution on the invasion of Czechoslovakia was reaffirmed, and the new resolution pointed to the self-immolation of several students in Prague as indication of continued oppression.

Delegates interrupted their business for a solemn march through Memphis streets to the Lorraine Motel, site of the assassination of Dr. Martin Luther King, Jr., where they held a service of celebration and thanksgiving for the life of Dr. King. Standing on the balcony where Dr. King fell, Miss Jean Fairfax, a New York City lay woman, called upon delegates to be "the church to the people [Dr. King] loved—the poor, disinherited, victims of oppression." —JAMES M. WALL

Only Delegates Can Cancel, Judiciary Tells Bishops

The special session of United Methodism's General Conference, scheduled to open April 19, 1970, in Baltimore, Md., seems on once and for all.

The denomination's Judicial Council ruled that because delegates to the 1968 General Conference in Dallas ordered the 1970 session, only they can postpone or cancel it, and then only in a meeting rather than by mail vote.

The Council of Bishops questioned need for the session, calling it "unnecessary." The Judicial Council held that under church law the General Conference is the denomination's supreme legislative body and that under the constitutional separation of powers no other body or agency "may regulate its work or determine the advisability or timing of its sessions."

The *Discipline* gives the Council of Bishops authority to call a special ses-

sion of General Conference but not to cancel one called by delegates.

Earlier the Judicial Council ruled that delegates to the Baltimore General Conference, limited to five days, must be those seated May 4, 1968, in the first General Conference of The United Methodist Church or successors elected as replacements.

'motive' Magazine Looks For New Sponsor

motive magazine will be supported by the Division of Higher Education of the United Methodist Board of Education at least three more years, but during that time every effort will be made to find a new ecumenical home for the magazine.

During the board's annual meeting in Nashville a special session of the Department of Campus Ministry was called to discuss the fate of *motive*.

Discussion of the future role of the publication was prompted by the resignation last September of the Rev. B. J. Stiles, who said he was leaving the top editorial position because of "subtle pressures." Mr. Stiles will finish editing issues for the current academic year.

Dr. Myron F. Wicke, the division's general secretary, said "*motive* has done more for the appearance of journalism in the church than any publication we have. It is a gorgeous magazine which concerns itself with the basic issues of our lives. If *motive* should stop, it would be an irreparable loss to the church and the university."

Dr. Eugene A. Ransom, director of the Department of Campus Ministry, said the most likely "home" would be United Ministries of Higher Education, a structure of campus ministry involving 10 denominations.

Trade Paper Acclaims TRAFCO's 'Night Call'

Variety, a weekly newspaper of the show business and entertainment industry, has given *Night Call*, the popular talk show of the Television, Radio and Film Communication (TRAFCO) division of The United Methodist Church, one of its 17 Radio-TV Accolades for 1968.

TRAFCO shares *Variety's* Kudos list with such broadcast headliners as the Rowan and Martin *Laugh-In* TV series on NBC, Walter Cronkite of CBS News, and NBC's new *Julia* TV series.

Night Call, the only religious program given an accolade, features a prominent guest discussing an issue of current interest and then answering questions put to him from callers via long-distance telephone. The show is moderated by Del Shields.



Three bishops are consecrated in services of the Southern Asia Central Conference of The United Methodist Church. Leading the ceremony is Bishop Mangal Singh, senior United Methodist bishop in Southern Asia. New episcopal leaders kneeling, from left, are Bishops Eric A. Mitchell, R. D. Joshi, and Joseph R. Lance.

MISSIONS MAINTAINS STEADY INVOLVEMENT

The steady drumbeat of involvement set the tempo as the United Methodist Board of Missions conducted its first annual meeting in Oklahoma City, Okla.

Interestingly, American Indians—there were several among the visitors and at least one on a major program—were among groups gaining increased attention from the denomination's largest board.

A Tlingit Indian from Arizona, the Rev. Raymond Baines, was elected first chairman of a 15-member committee to advise the board's National Division on work with American Indians. Scheduled new involvements include a mobile ministry to Navahos, dubbed a "tepee tabernacle on wheels."

Indians from the other side of the world figured indirectly in an anniversary marked during the Oklahoma City meeting. The denomination's international scholarship program completed its first quarter century, with more than 1,500 persons educated under the former Methodist Crusade Scholarship plan and 2,000 through overseas scholarships of the former Evangelical United Brethren Church.

Among scholarship graduates are three new bishops of the Southern Asia (India) Central Conference: Bishops Eric Mitchell, R. D. Joshi, and Joseph Lance.

Eighteen new missionaries and deaconesses were commissioned by the board president, Bishop Lloyd C.

Wicke of New York. They will serve in the United States, Argentina, Congo, Malaysia (Sarawak), Peru, India, Singapore and Brazil.

Africa remained the center of much board activity through two actions. The board heard a report from its close affiliate, the United Methodist Committee for Overseas Relief (UMCOR), that UMCOR and other Protestant and Roman Catholic agencies have organized USCHURCHAIR to buy and operate four large cargo planes to fly relief supplies to war-torn areas of Nigeria and Biafra.

The board reaffirmed its support of black African majorities, including its continued opposition to renewal of a \$40 million revolving credit arrangement by a U.S. bank consortium to the government of the Republic of South Africa. Though no new funds were voted this year, the board in 1968 initiated a three-year, \$600,000 program to support various liberation movements in southern Africa.

Minority-group businessmen in this country will be aided by a plan announced in Oklahoma City. The U.S. government's Small Business Administration "Project Own" was joined by the Board of Missions and the Manufacturers Hanover Trust Co., of New York to guarantee bank loans to minority entrepreneurs.

The missions board also voted full board membership in Project Equality, the nation's largest interfaith fair-employment program. The board's

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Women's and National Divisions have held memberships since 1967. The board also encouraged continued support of Project Equality by all United Methodist churches and general agencies.

The Women's Division, which finances about 40 percent of the board's work, gave qualified endorsement to the concept of representative community control of schools and urged United Methodist women throughout the nation to support experiments in this field. The Women's Division also voted \$10,000 to Black Methodists for Church Renewal and \$500 to the National Committee to Repeal the Draft.

The board adopted a record \$48.6 million budget for 1969 and, to enable itself to function along with the rest of the denomination on a calendar-year fiscal basis, scheduled its next annual meeting October 23-31 in Boston, pending completion of arrangements there.

—JOHN A. LOVELACE

Four Churches Operate Released-Time Study Center

One of the first ecumenical released-time projects in the United States is being operated by four churches in downtown Gainesville, Ga.

The Christian Study Center, sponsored by Grace Episcopal, First United Methodist, First Presbyterian, and St. Paul United Methodist churches, is near Gainesville junior and senior public high schools. It will offer courses and programs to students of the two schools and regular evening courses to adults, the latter including special instruction for church-school teachers.

Full-time director is the Rev. William Stonebraker, a Presbyterian and candidate for a doctoral degree at Emory University, Atlanta.

United Methodists to Chair Two WCC Efforts

Two United Methodists—a bishop and a layman—will chair two World Council of Churches efforts initiated by the ecumenical body's Executive Committee in a four-day winter session in Tulsa, Okla.

Bishop James K. Mathews of Boston was named chairman of a 16-member committee to pinpoint WCC priorities and recommend structures to meet these priorities.

The structure question is regarded as highly important to WCC relations with the Roman Catholic Church, either for continued collaboration or for creation of some new body that

might unite the two organizations.

The structure study aims, among other things, at bridging the communications gap between the council and local congregations. Bishop Mathews' group will meet in early May in Switzerland, with a final report scheduled in late 1970 or early 1971.

U.S. Senator George McGovern, United Methodist layman from South Dakota, will chair a WCC consultation on racism May 19-23 in London. The meeting will mark the first step in a crash program to update WCC policy on race, principally white racism.

Executive Committee action in creating both groups stems from the WCC's fourth assembly last summer in Uppsala, Sweden. The structure study, at least initially, will involve only WCC officials, but four Roman Catholic observers as well as black-power advocates, social scientists, trade unionists, student leaders, and South African exiles will be invited to the consultation on racism.

WCC leaders in Tulsa also scheduled a consultation in October on best use of church money for aid to developing countries. The WCC Executives Committee was told that churches in Europe and Canada have set aside more than \$10 million per year for development in Latin America, Asia, and Africa. Many of the WCC's 235 member denominations are expected to follow suit. Along with the consultation, the WCC endorsed an educational program for its member churches on economic development based on "justice, not charity."

The Executive Committee directed WCC General Secretary Dr. Eugene Carson Blake to tour the Middle East to discuss WCC concerns with religious and government leaders. Committeemen also:

- Greeted with "hope" the resumption of Paris peace talks on Viet Nam and assured world leaders that churches will co-operate in postwar rehabilitation.

- Decided to have the WCC Central Committee send a letter to congregations of its member communions discussing recent changes in the ecumenical movement, major issues facing the council, and the role of the individual congregation.

Spokesman Admits Relief Over Property Ruling

The U.S. Supreme Court's recent landmark decision on church property rights was "something of a relief to United Methodism," a denominational spokesman acknowledged.

The case involved two Presbyterian congregations in Savannah, Ga. The nation's highest court unanimously overruled Georgia court findings that the congregations were entitled to their property after they charged their denomination had departed substantially from religious doctrines in force when they aligned with it.

Dr. B. P. Murphy, United Methodist Board of Missions assistant general secretary for church extension, said connec-tional churches "cannot surrender local church property to those who believe that doctrine is locked in



A target of newsmen and right-wing protesters alike during recent World Council of Churches Executive Committee sessions in Tulsa, Okla., was Metropolitan Nikodim of the Russian Orthodox Church's Moscow Patriarchate. Interviewing him is William E. Guilford, director of community relations for Oklahoma City's KOCO-TV. An interpreter for the Metropolitan is at right, and the cameraman at left.

"Please take care of my sister..."

Little Su Ying was abandoned in the alley behind our Babies' Home in Formosa. She was frightened, cold and hungry.

But as you can see in the picture, someone had tried to make her look pretty. Her hair was combed and her dress, even though torn, was clean.

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the rock of ages . . . Theologians have enough of a problem without getting property involved in their discussions.

"The concept of some of these dissidents is that a denomination is not at liberty to change its doctrinal statements. This would make any religion irrelevant within 20 years after its founding."

When this case began in 1967 the Savannah congregations charged that the Presbyterian Church in the U.S. had deviated from basic doctrines by ordaining women as clergy and elders, by its statements on social and political questions, and by its

support of "removal of Bible-reading and prayers by children in public schools." Positions on Viet Nam and civil disobedience also were cited. Georgia courts upheld the churches.

Appellants—the denomination's General Assembly and Savannah Presbytery—contended that when the churches withdrew and their pastors resigned from the denomination, they no longer had any right to church properties.

The Supreme Court held that civil courts are not competent to determine if a denomination has embraced innovations violating church dogmas.

Litigation through Georgia courts and in the nation's highest courts drew considerable interest from other hierarchical denominations. Presiding Bishop John E. Hines of the Episcopal Church was allowed to file a "friend of the court" brief supporting the Presbyterian denomination, and support for the denomination also was voiced by the United Presbyterian Church and the Reformed Church in America.

Though no official United Methodist position was filed, Dr. Murphy noted that there had been some parallels in The United Methodist Church



this month

With DAVID O. POINDEXTER

"WE CANNOT create a heaven at home and leave a hell outside our boundaries." These words of Clement Attlee, spoken nearly 25 years ago, are far more pressing today.

The pictures on our television screens of bloated-bellied Biafran children nearly dead of starvation are horrifying—all the more because they are not necessary. But they are a foretaste of what lies ahead. Leaders of Church World Service predict that the time of major world starvation is already at hand. It is not a question of whether we can avoid it but whether we can plan quickly enough to end it before it ends us.

For years we have heard the right sentiments proclaimed from many of our pulpits. But preaching apparently is not enough to provide us with adequately relevant information, to challenge our misconceptions, to change our attitudes, and to galvanize us into effective action.

Reconciliation is a big word in United Methodism now. It is the right word. Hope lies in the reconciliation of our minds with facts of world hunger, poverty, and need for massive world development.

Through its Broadcasting and Film Commission, the National Council of Churches in co-operation with NBC is broadcasting four

extraordinary programs in April on *Frontiers of Faith*, Sundays at 1:30 p.m., EST. These are designed to provide us with pertinent information and to help build the will of Americans to reverse the widening gap between rich and poor in our world. This series, titled *The Challenge of a Closer Moon*, is designed to explore the pale moon of world poverty, satellite of the planet called wealth.

Subject areas of the four programs are "Hunger," "Development," "Struggle to Build a Nation," and "The Need for Continuing Commitment."

Each program will deal with how we arrived at our present predicaments, the barriers to progress, and what we can do. Given the vast resources of NBC News, these programs not only will talk about the problems but will make them visual. The pictures often will be unpleasant, but that is the world we live in. That is why reconciliation is such a high-priority word.

The telecasts themselves are but the beginning. Not much will happen in attitude change or action to those who view these programs passively. But in hundreds of communities there will be groups where discussion will follow. It is in the give and take of such a group that attitudes are challenged, perceptions sharpened, and actions gener-

ated. A discussion-study leaflet is available free by writing the Broadcasting and Film Commission, Room 852, 475 Riverside Drive, New York, N.Y. 10027.

C. P. Snow in *The Two Cultures* wrote, "Since the gap between the rich countries and the poor can be removed, it will be. If we are short-sighted, inept, incapable either of goodwill or enlightened self-interest, then it may be removed to the accompaniment of war and starvation; but removed it will be. The questions are how and by whom?"

If you are serious about your Christianity, then check the exact time of these telecasts in your area, get the leaflet, gather a group together, and view, discuss, and act.

Other programs this month:

March 23 and April 6, 1-2:30 p.m., EST on CBS—Children's Film Festival: *Testaditrapa* and *Hand in Hand* (reruns).

March 26, 7:30-8:30 p.m., EST on CBS—*Adventures in the Jade Sea*. William Holden hosts this documentary focused on Kenya.

March 28, 8:30 p.m., EST on NBC Hallmark Hall of Fame—*Give Us Barabbas!* (rerun).

April 6, 7-8 p.m., EST on ABC—*The Secret of Michelangelo: Every Man's Dream*. The Sistine Chapel frescoes provide a fitting evening for Easter Sunday (rerun).

April 6, 10-11 p.m., EST on NBC—*The Ship That Wouldn't Die*. Story of the USS *Franklin*.

April 11, 10-11 p.m., EST on NBC Experiment in Television—*Fellini*.

April 13, 7:30-8 p.m., EST on CBS—*Charlie Brown's All Stars*.

April 14, 7:30-8:30 p.m., EST on CBS—*National Geographic Special: Polynesia*.

April 14, 9-10 p.m., EST on ABC—*Carol Channing Presents the Seven Deadly Sins* with Carol Burnett and Danny Thomas.

April 16, 7:30-9 p.m., EST on CBS—*Cinderella*.

April 17, 7:30-8:30 p.m., EST on ABC—*The Undersea World of Jacques Cousteau: SeaLab III*. □

to the situation faced by Presbyterians in Georgia. Two years ago a federal district court voided an Alabama law granting local property to a dissenting Methodist congregation.

Dramatic Changes Reshape Latin American Methodism

The face of Latin American Methodism changed dramatically in one recent 10-day period.

Included were:

- Formation of a 10-nation regional unit.
- Birth of an autonomous church in Chile.
- Election of two bishops and retirement of two others.

The new regional body is the Council of Latin American Evangelical Methodist Churches (CIEMAL). It takes the place of the Latin America Central Conference of The United Methodist Church and includes the countries which made up that conference—Chile, Argentina, Uruguay, Bolivia, Peru, Panama, and Costa Rica—plus autonomous Methodist Churches of Mexico, Brazil, and Cuba.



Bishop Pagura Bishop Valenzuela

Never before have Methodists in those 10 countries been linked in a single body, though churches in all 10 retain fraternal and other ties with The United Methodist Church.

CIEMAL was established as a non-legislative, nonexecutive body. Its policy will be determined by a General Assembly meeting every five years. CIEMAL also established a Judicial Council and laid out broad guidelines for common planning and action in education, social action, missions, evangelism, and other program areas.

CIEMAL was created at one of three meetings in Santiago, Chile, during the historic 10 days.

Another session saw the birth of the autonomous Methodist Church of Chile, first of seven autonomous churches scheduled to come into being during 1968-72. Elected episcopal head of the 10,000-member church on the 20th ballot was Dr. Raymond A. Valenzuela, 53, former U.S. missionary to Chile.

Still a third session was the final quadrennial session of the Latin

America Central Conference of The United Methodist Church. This meeting elected the Rev. Federico Pagura, 45, bishop on the fourth ballot. He has been professor of pastoral counseling and chaplain at Union Theological Seminary in Buenos Aires, Argentina, and will head Methodist work in Panama and Costa Rica.

Since both of the Central Conference's leaders, Bishops Sante U. Barbieri and Pedro Zotte, retired at the Santiago meeting, delegates asked the United Methodist Council of Bishops to provide interim episcopal supervision for the churches of Bolivia, Peru, Uruguay, and Argentina until they become autonomous.

CHURCH BUILT ON POWDER KEG

An old powder keg is an unlikely place for a new United Methodist church—unless that powder keg consists of two islands just a few miles from the China mainland.

The islands are Quemoy and Matsu, remembered by Americans as the point of tension in the 1950s between the Peoples Republic of China (Communist) on the one hand and the Republic of China (Taiwan) and the United States on the other.

Not until last December, though, was there a Christian church on Matsu. Its first, a United Methodist structure, was dedicated by Bishop T. Otto Nall, leader of the Hong Kong and Taiwan Area. Funds were provided by the Board of Missions, working with the Free China Relief Association.

Former Crusade Scholar Murdered in Africa

World churchmen expressed shock over the early February assassination of a former Methodist Crusade Scholar who became one of black Africa's liberation leaders.

Dead following a bomb explosion in Tanzania was Dr. Eduardo Chivambo Mondlane, leader of the Mozambique Liberation Front seeking to throw off Portuguese colonial rule in his homeland.

The Presbyterian layman attended Oberlin College and Northwestern University on Methodist funds, receiving a Ph.D. degree in anthropology and sociology from Northwestern. He also was an assistant professor at United Methodist-related Syracuse University.

Dr. Tracey K. Jones, Jr., United

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Methodist Board of Missions general secretary, called Dr. Mondlane "one of the primary leaders of Africa." Dr. Juel Nordby, Board of Missions area secretary for Africa, expressed concern that the assassination might shatter the unity of the African liberation movement.

World Council of Churches General Secretary Dr. Eugene Carson Blake said, "Once more a leader seeking justice for his people has been struck down by violence from a source unknown but clearly representative of those who would prevent justice for his people."

Dr. Eugene L. Smith, former Board of Missions leader and the WCC's executive secretary in the United States, compared Dr. Mondlane with Dr. Martin Luther King, Jr., calling them "Christians deeply committed to freedom and to justice with a profound sense of human values."

Traffic Fatalities Lead To Youth Center

Alarmed by an increasing number of traffic fatalities among local teenagers, members of First United Methodist Church in Winchester, Ky., were awakened two years ago by the need for recreational facilities for the community's young people.

French Rickard, a layman with a long-time interest in youth, offered a gift of 25 wooded acres, and the Rev. Charles G. Turkington challenged his congregation to develop this land primarily for a ministry to teenagers.

Today Wesley Woods is near completion. Under construction is a lodge with more than 6,000 square feet of floor space. This building will contain a kitchen, dining and recreational areas, lodging for 50 persons, a camp director's office, and a winterized assembly room.

Already completed are a large lake with swimming and boating areas, a family camping area for tents and trailers, an outdoor chapel, a corral with five horses, and nature trails.

Discipline Section Voided On Bishop's Retirement

A *Discipline* paragraph which would allow a jurisdictional conference to release a bishop "at any age and for any reason" has been ruled unconstitutional by United Methodist's "supreme court."

The Judicial Council decision apparently eliminated possibility of early retirement for Bishop Gerald H. Kennedy of Los Angeles, unless new legislation is enacted by the General Conference.

The question was raised by the

Western Jurisdiction Committee on Episcopacy in regard to Bishop Kennedy's assumption in December of a regular preaching schedule at First United Methodist Church in Pasadena, Calif.

Although this one *Discipline* section was voided by the Judicial Council, others allow for normal retirement of bishops at or near age 72, for health reasons or, with permission of fellow bishops, at age 65.

Benevolence Giving Totaled For Fiscal Periods

The giving of United Methodists to the general benevolence funds of their church totaled \$14,553,135 for the fiscal periods ending December 31, 1968.

Since the former Methodist and Evangelical United Brethren churches used different fiscal calendars prior to year's end, the periods covered in the report are for different lengths of time.

Members of the former Evangelical United Brethren Church contributed \$3,092,551 to their Christian Service Fund for the 12 months ending December 31, or 96.8 percent of the annual goal.

Contributions from the former Methodist Church to that denomination's World Service Fund totaled \$11,460,584 for the seven-month period ending December 31. This was

a 49 percent increase over the same period a year ago and was 84 percent of the goal, based on askings for a complete year. Beginning January 1, the denomination went on a unified, calendar-basis fiscal year.

Annual goal for World Service in The United Methodist Church in 1968-72 is \$25,000,000.

Dissent Follows Statement Of Church School 'Need'

A new look at United Methodist Sunday schools may be proposed by midsummer following study by a Board of Education interdivisional committee.

The study was ordered after a statement that the Sunday-school hour "is the most needed hour of the week" ran into considerable dissent during the board's annual meeting in Nashville, Tenn.

The statement by three bishops and two staff leaders noted concern over the continuing decline in church-school enrollment and attendance and called for improving quality, especially in leadership training.

More than an hour's discussion followed. Some members objected primarily to what they viewed as over-emphasis on Sunday-morning sessions. It also was pointed out that surveys show a major reason given for non-attendance at church school is that it is "not interesting enough to warrant

United Methodists in the News

Dr. Roy B. Shilling, Jr., executive vice-president of Southwestern University, Georgetown, Tex., will succeed Dr. Marshall Steel as president, Hendrix College, Conway, Ark. Both are United Methodist-related schools.

Dr. Gaston Pol, United Methodist layman, will be one of five citizens on the Supreme Council of Education to guide Bolivian educational reforms.

The Order of the Condor, Bolivia's highest award, has been presented to Bishop Sante Uberto Barbieri, recently retired as episcopal leader of the Buenos Aires Area.

Bishop H. Ellis Finger, Jr., of Nashville, Tenn., has been elected chairman of the United Methodist Commission on Chaplains and Related Ministries.

Changing presidencies of United Methodist-related colleges is Dr. Jack J. Early, from Dakota Wesleyan University in Mitchell, S.Dak., to Pfeiffer College, Misenheimer, N.C.

Robert Mayo, Chicago, Ill., member of the investment committee of the Council on World Service and Finance since June, 1968, has been named budget director in the Nixon administration.

Retired Bishop Fred Pierce Corson of Philadelphia, Pa., has been named permanent chaplain of the Faith of Our Fathers Chapel of the Freedoms Foundation's American Freedom Center at Valley Forge, Pa.

DEATHS: Dr. Lester Keyser, member of the United Methodist Board of Christian Social Concerns and director of the health center at Southern Methodist University, in Dallas . . . Bishop W. Y. Chen, last bishop of the former Methodist Church to serve the Chinese mainland, in Chungking . . . Dr. Lowell B. Swan, president of United Methodist-related Iliff School of Theology in Denver, Colo., in a jetliner crash . . . The Rev. Clifford P. Albertson, staff member of the United Methodist Board of Missions, in New York City, N.Y.

the effort." Some felt that the church school has been only an appendage to the church, rather than education's being an emphasis for churchmen beyond their admission into membership.

The statement which prompted the discussion was offered by the board president, Bishop Eugene O. Slater of San Antonio, Texas; the division vice-presidents, Bishop W. McFerrin Stowe of Topeka, Kans., and Bishop Francis E. Kearns of Canton, Ohio; and by division general secretaries, Dr. Howard M. Ham and Dr. Henry M. Bullock.

Dr. Ham told another session during the annual meeting that except for worship, "no other activity of the church involves so many of the people or so much volunteer time.

The board also heard a preliminary report by Dr. Daniel C. Thompson of a 15-month study he is directing to determine the future of 12 predominantly Negro colleges related to the denomination.

Dr. Thompson said the study is to be completed by January 1, 1970. The study, he said, will involve direct interviews with students, faculty, administration, and trustees of the 12 colleges.

"We intend to ask some embarrass-

ing questions in hopes of getting some straight answers," he declared. Regarding the schools' financial needs, he said, "For too long we've asked for too little and we've got too little. To make these colleges first rate we must ask for first-rate financing."

In other action the board:

- Supported a request from the Association of United Methodist Theological Schools that money from the Fund for Reconciliation be used to recruit and train black seminary students.

- Adopted a resolution from its executive committee asking that the General Conference committee studying The Methodist Publishing House "bring about an equitable and early solution" to the question of participation by the firm in Project Equality.

Health, Welfare Leaders Warned of History

A rich nation that will not tax itself to cure its own misery will be severely judged by history, says Dr. Arthur S. Flemming, president of the National Council of Churches.

Speaking to 700 United Methodist health and welfare leaders in New Orleans, the United Methodist layman called the National Advisory Commis-

sion on Civil Disorders Report (Kerner Report) the most significant public document of his lifetime, and warned that no board member in either the public or private sector of health and welfare can discharge his responsibility effectively unless he has read the full text.

Health and welfare leaders also heard a bishop and a physician agree that a hopelessly ill person should be allowed to die with dignity.

Dr. Edward Rynearson, emeritus consultant in internal medicine at Mayo Clinic in Rochester, Minn., termed as "nonsense" many of the extreme measures used to keep people merely alive in a "vegetable" condition.

"I have physically prevented what I know in my heart was a lot of nonsense," Dr. Rynearson said.

Agreeing with the premise was Bishop Roy Nichols, of Pittsburgh, Pa., who said: "I believe a man has the right to die. We have a fetish about keeping people alive even after they have technically died."

A new name and new officers also were chosen at the meeting. The National Association of Health and Welfare Ministries of The United Methodist Church was approved as the new name for the organization

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known in the former Methodist Church as the National Association of Methodist Hospitals and Homes.

The Rev. Vernon Stutzman, Brooklyn, N.Y., was installed as association president. Willard S. Farrow, Charlotte, N.C., administrator of the Methodist Home and Wesley Nursing Center, was named president-elect to take office as president in March 1970.

'Listen' as Well as 'Tell,' Evangelists Advised

Calls for Christians to listen to God speaking in today's world were issued and repeated at a recent meeting of the United Methodist Council of Evangelism in Kansas City, Mo.

The Rev. Ira B. Galloway, council president, said too many people hear the Bible verse "Come unto me," and don't hear the verse "Go ye unto the world."

He was critical of secularists who want to share their affluence without sharing the meaning of a personal relationship with God. "Modern-day affluent culture is sick, and when all we try to do is share our affluence in such places as the ghetto, we seem to be saying we want to share the sickness to help a sick person get well," the Texas district superintendent said.

The Board of Evangelism's recently adopted position paper was outlined by Dr. Joseph H. Yeakel of Nashville, Tenn., general secretary.

The board, he said, is committed to the task of listening to the world, adding: "This is hard for most people engaged in evangelism because basically we have been telling the world and not listening to it."

The two-day meeting was climaxed by a weekend lay witness mission involving 500 laymen in 24 United Methodist churches of the area.

Expert Says Electronics May Replace Offering

In the checkless, cashless society of the future, the traditional offering may no longer be a part of the church worship service, a national Lutheran stewardship conference was told recently.

Warren Winsness, of First Computer Corp., predicted that in the future, Americans will use computers and communications networks in an electronic fund transfer system that will include preauthorized withdrawals from the bank for contributions.

He said this system would provide peace of mind to the church member who would know that his obligation was filled and that he wouldn't have to worry about missing a payment.

The church would also benefit, Mr.

Winsness said, from the regular, predictable cash flow throughout the year, decrease in the need for security procedures to protect money until deposited, minimal expense in offering envelopes and handling funds, and having more money available for earlier investment.

If the offering is eliminated, Mr. Winsness said, there would have to be provision for persons to make contributions in cash or by check.

The additional five to eight minutes required for taking the offering might be used to give additional emphasis to the sermon, he suggested.

Where churches are televising their services, a message could be flashed on the screen detailing how the audience could contribute by dialing a number on the phone, he added.

Methodist Union Erecting Pittsburgh Skyscraper

A 26-story, \$8 million office building is being erected in downtown Pittsburgh, Pa., by the Methodist Church Union.

The union, chartered in 1894, maintains children's homes, community and neighborhood homes, a camp, an apartment for senior citizens, homes for ministers, and a low-income housing project.

Offices of Bishop Roy C. Nichols, head of the Pittsburgh Area, will be located there, as well as offices of the Methodist Church Union, its inner-city ministries, and a 100-seat chapel.

CENTURY CLUB

Of the 10 new Century Club members this month, two are already in their 102nd year.

Mrs. Minnie Carrier, 100, Granite City, Ill.

Mrs. C. W. Hawkins, 101, Charleston, S.C.

Mrs. Rose Hocker, 100, Decatur, Ind.

Mrs. Cornelia Jewel, 100, Lincoln, Nebr.

Will Lane, 100, Lebanon, Tenn.

Mrs. C. L. (Maud) Marmon, 100, Garden City, Kans.

Mrs. Jessie May Muir, 101, Medford, Oreg.

Mrs. Nellie Shilts, 100, Pocatello, Idaho.

Jesse Simpson, 100, Redlands, Calif.

Miss Grace Crawford Smith, 100, Dade City, Fla.

In submitting nominations for the Century Club, please include the nominee's present address, date of birth, name of the church where he or she is a member, and its location.

CHRISTIAN JOY

IN A TOUGH WORLD

By ALAN PATON

A UNIVERSITY president from the United States was on a visit to South Africa, and he made a special point of visiting with me. When he returned to America he wrote telling me I was not the kind of person he had expected to see. I replied asking him what he meant, and what he meant was, a man of Christian joy.

This observation, which was as sharp and clean as a knife, led me to do some thinking. Why can I not be described as joyful? Why on the whole can my friends not be described as joyful? Most of them have a decided sense of humor, and all of them have experienced joyful occasions, reunions, blessings, achievements, and expect to experience many more.

People have been known to shout for joy, leap for joy, dance for joy, weep for joy. All these things they do on joyous occasions. Some of the most spectacular joyous occasions are those on which our cause has triumphed, and someone else's cause has been defeated!

These joyous occasions I understand well. I have often experienced them. I have often been able to be the bringer of joy to others; this is a country in which small things, small gifts, small recognitions, small identifications, can bring disproportionate joy. Not only does one bring joy, one experiences joy in bringing it. And the reason is that when one brings joy, and when one experiences joy in bringing it, one has what I can only describe as an experience of God. I am not speaking of mystical experience because I do not have much mystical experience. What I am speaking of, to coin a pretty terrible phrase, is the joy of instrumentality. The more I am used as an instrument, the closer do I approach a state of abiding joy.

The world, however, is a tough place. It brings frustrations, and frustrations in this context mean that one's instrumentality is restricted in its scope by forces that one does not control. This calls for fortitude, patience, and constancy. These are the qualities of the friends with whom I have worked. Not for a moment do I suppose that they are the only ones who have them, nor do I suppose that those who are opposed to me do not have them.

Now I think it is quite possible that the espousal of a cause which one believes to be worthy of one's devotion, the facing of difficulties with fortitude, patience, and constancy, the willingness to endure suffering for the sake of this cause, can bring joy. Instantly there comes to my mind the famous photograph of Gandhi and Nehru sitting together on a mat, with Gandhi the picture of childlike

gaiety, which is a manifestation of joy. That Jesus could be gay, I could not for a moment question, though the Gospels do not tell us about it; they tell us much more about the graver joy of a hard course chosen and pursued to the end.

Therefore, while I wish I could be more joyous, and do more of this shouting, leaping, dancing, and weeping, I shall tell myself to accept myself, which as everyone knows, is dangerous advice. I shall not take too desperate a view of my own situation. I remember, though not well, one of the well-known stories of World War II, told of the man who was responsible for the safety of British merchant shipping. This man I shall call Sir John, but that was probably not his name. Things were going pretty badly for British shipping, and one of Sir John's colleagues was in his office, filling the air with gloom. Sir John said to him sharply, "You've forgotten Rule No. 4." His colleague asked with surprise, "What's Rule No. 4?" "Rule No. 4," said Sir John, "is 'Don't take yourself too seriously.'" His colleague asked, "What are the other rules?" Sir John replied, "There aren't any others." So I shall try, and those like me should try, too, not to take too serious a view of our failure to attain this state of permanent joy. St. Francis did it, but, as someone said to me reproachfully, "St. Francis was a saint!" Yet he, too, passed through a long period of what could only be called absence of joy.

This year a friend of mine wished me a happy Easter, and I, because my wife was gravely ill, replied that I did not think it would be happy. When he reached home, he sat down and wrote to me that no Christian should be unhappy at Easter because what had happened at Easter was of an eternal order, whereas our griefs were temporal.

I replied to him that I did not expect to be unhappy at Easter. I was prepared to face the future and whatever it might bring. I wrote: "I like to see happiness and to see happy people, especially happy children. I hope they may grow up happy also, but if I had to choose, I would rather see them brave."

And many of those I know have had to choose. They do not show the outward signs of joy, but they have an inner fortitude, a kind of inner equilibrium that has cost too much to be tranquility, and is still too much on guard to be serenity. I think that such an inner equilibrium might possibly be called joy.

Suppose that one experienced a deep personal grief, just at Easter time. Could one be happy as well? I try not to think in these categories at all. The grief will go, the deeper fortitude will stay. And this fortitude comes from the faith that the things we believe in and the things we try to do are right. □

Alan Paton is a distinguished South African novelist best known for his *Cry, the Beloved Country*. Printed here are excerpts from *Instruments of Thy Peace* by Alan Paton. Copyright © 1968 by The Seabury Press, Inc. Used by permission.—Your Editors



New-Breed vs Old-Breed Christians

CAN WE BRIDGE THE GAP?

By THOMAS J. MULLEN

A NEW BREED of Christian is abroad in the land. He may come from a traditional church, and he may have been nursed at the breast of orthodox, middle-class piety, but he is not the product which the local church expected and certainly not that which was intended.

The average man in an average church with an average understanding of Christianity is baffled by the new breed of Christian. He may even be disturbed or angered by what he sees and hears in the name of his church today. He undoubtedly wonders, at times, what in the world some of it has to do with the Bible or theology or even ordinary common decency.

Clearly, this new breed of Christian does not represent the majority of church members, but equally clear is the fact that they represent a significant—and growing—number of persons who have taken religion out of the cloister and into the street.

The new breed does not limit itself, however, simply to adventures in the realm of Christian social action. Its statements, its attitudes, and its practices in the area of personal morality are often more unsettling to the established church than what is done and said in behalf of civil rights, the war on poverty, or the minimum wage. After all, there have always been outspoken pacifists, radical Christian activists, and militant crusaders. However, some among the new breed of Christian seem to be upsetting what has been accepted Christian morality for centuries.

The local churches, and certainly so-called Christian America, are part of the problem, not part of the answer, in the minds of many among the new breed. A college teacher of religion drops out of his local Baptist church because the whole institution, he says, seems to function as the "custodian of the status quo." A middle-aged housewife sticks with her church because of commitments to the family and her friends, but privately she expresses radical disagreement with its theology, its moralistic attitude, and the way it spends time and money.

We must conclude, in other words, that if radical thinkers and leaders seem to represent the clergy and the university community only, we must also add that by this time there are many others from many walks of life who can be included among the new breed as a result of their own restlessness and their acceptance of these radical ideas. If there is a single common characteristic of the new breed, it is the mood of criticism which permeates their ranks.

They know what they don't like, and what they see, in the local church. While many of their number do not know quite what to put in the place of the local church and the other Christian institutions we now have, they are clear in their own minds that the

practice of the Christian religion on the local level ranges between inefficiency at best to abomination before God at worst.

The new breed needs to be understood, but it also needs to understand the conservative church. The established, main-line churches run the risk of sweeping their own problems and their serious failures under the blanket of rejection with which they cover the "heresies" of the new breed. The fundamental problem is that of a "dialogue gap." Both camps have been making a common mistake: they have been turning each other off and tuning each other out. Both have made a basic error: they have forgotten that today's revolutions are tomorrow's orthodoxies.

RELIGION is in a period of great risk and danger, and those who look for certainty and security in the church are in for a rough time. The local church no longer can afford the luxury of simply being on the defensive. It has to listen to what the new breed is saying or it will very likely lose its growing edge and quietly fade away into a stained-glass sunset.

The local church needs to face squarely the criticism which is directed toward it and accept the fact that some, much, or even all of it may be justified. It needs to be more selective in its rejection of radical ideas and radical proponents of ideas, choosing carefully on the basis of considered judgment and not in terms of angry frustration. It needs to listen with its hearing aid turned up so as to discern fairly whether it is God or man speaking.

If an authentic dialogue can take place, the total church stands a good chance of discovering or, in some cases, rediscovering a firsthand experience of faith for itself. For out of turmoil comes rebirth, and out of controversy can come new truth. If the dialogue gap can be bridged, if we can go beyond our stereotypes and biases, if we can tune in what has been tuned out, and if we can be more generous with the label "Christian"—we may be able to share in the rare experience of discovering God's will for this time and this place.

The new breed of Christian often says that the local church, per se, has no future—and only an insignificant present—or he calls for and prescribes health plans for the sick churches that are scattered across the land.

We must face the fact that the new breed and the local church many times seem to be working in different ways, toward different goals, and with different understanding of what the proper business of the church ought to be.

The heartbeat of the historical church has always been local congregations, but the church has had many different forms. The forces of renewal will begin in the local church, and this is the important fact that must be kept in mind. To ask what can be saved out of the church, as it is, and what should be

Thomas J. Mullen is dean of students at Earlham College, Richmond, Ind. This article is taken from his new book, *The Dialogue Gap*, to be published this month. Copyright © 1969 by Abingdon Press. Used by permission.

—YOUR EDITORS

changed is to ask the wrong kind of question. A better question, says Joseph Mathews, a radical Christian if ever there were one, is: "What doth the Lord require of us?"

What Joseph Mathews and other radical transformers of the local parish have in mind is something with which the new breed will certainly be sympathetic. It is of their warp and woof to believe that the local congregation can be changed, must be changed, and will be changed before they will be able conscientiously to participate in it.

The problem continues to plague us, however, as to what to do in the meantime. Undoubtedly, local congregations 50 years from now in almost every community in America will be considerably different from what they are now. Their programs will be different, their membership will be different, and the way in which they seek to serve the world will be different.

OUR immediate problem, though, is to make it possible for such a transition to be orderly and useful in this interim period. What can the local church, as it is now established, do to get its creative, young, and vital Christians working in co-operation with itself? What will be the ways in which the new breed will open itself to the ideas and thinking of the local church, much of which is sound and useful, albeit conservative, that will enable them to co-operate in fighting the world's battles rather than fighting with each other?

To be honest, some churches are so inflexible in their program and attitudes that the radical Christian may not be able to bridge the dialogue gap. Some among the so-called liberal and progressive new breed have closed their minds to the established church and demonstrated every bit as much rigidity as the congregations they condemn. It is easy to be critical of each side's ideas and opinions, as we are always found wanting whenever we compare ourselves to the high standards of the New Testament of God's intention for his church.

Nevertheless, if local churches are to face the future realistically, and if the new breed is to have a lump to leaven, concrete, down-to-earth efforts will have to be made in which Christians of many varieties can participate. This will surely be more helpful than either praising or burying the church in its present form.

When genuine worship, i.e., spiritual communion with God, is achieved by a congregation, many other problems can then be handled. Christians of many points of view want—indeed long for—the experience of worship. In this interim period, local churches will have to provide more than one kind of worship experience at more than one time of day on more days than Sunday. If a dialogue between traditional and radical Christians teaches us anything, it clearly shows that some forms, words, symbols, and structures communicate with some Christians better than others. Worship takes place (or

fails to occur) in the minds and hearts of those present, but Protestant worship seldom needs justification if worshipers are consistently experiencing communion with God.

Thus, in addition to the "regular 11 a.m. service," a local church could have another regular hour of worship which is gauged to the needs of the new breed. The pastor and/or official board could invite some of the Christians who are dissatisfied with traditional worship to share in the planning and leadership of the worship period. This could be a time for jazz liturgies, dialogue sermons, folk masses, unprogrammed or silent worship, dramatic productions, or even modern dance. Many a clergyman among the new breed would love to have a place and time for experimentation with worship. Occasionally, or gradually, elements of tradition would be introduced in the "experimental" hour just as innovation could be added to the regular routine. Whenever possible, persons who claim to be helped by one kind of service or the other should have opportunity to discuss their experiences with each other. Such a dialogue will enable persons to know better what worship is.

Already several churches are facing up to the fact that many church members do not regard the church building as the only "holy" ground where worship and study can occur. One creative pastor rides the commuter train into New York once a week with several of his flock in a specially reserved car. The hour on the train is given over to study and discussion. In many communities groups meet in homes for worship and study, and this is the only "church" experience they have. It "counts" the same as Sunday morning.

Regardless of when, where, or in what form worship takes place, it seldom attracts the new breed with a service which is simply a one-man show.

Such efforts encounter resentment, for they are open to the charge that the church is abdicating the responsibility to agitate from within. The local church, through its ministry and concerned laity, may have to work with such groups, however, and encourage them to exist as parallel organizations.

A SECOND way that a local church can show its concern for the new breed is to give evidence that the congregation is taking seriously its responsibilities as a redemptive community. The shortsightedness of some radical Christians is apparent in this area, as the local church has worked conscientiously in recent years to be a redemptive body.

Christian fellowship, if it is to be taken seriously by the new breed, will have to be manifest in certain ways. Being, or becoming, a redemptive community is almost as difficult to arrange as is setting the conditions for worship. The truly redemptive fellowship is that which is true to the leadership of the Holy Spirit. It has a depth which makes life-change possible. It is more than a "friendly" church, more than an institution with something printed on its sta-



tionery as a letterhead, and more than robotlike ushers who smile cheerfully at the door.

The kind of Christian fellowship which will win back Christians disenchanted with the status of the church as it now is, is that which will show it can accept people as they are. The truly redemptive congregation, as far as the new breed is concerned, will also demonstrate its openness to people of all races and colors. Obviously, this means the acceptance of people of other races, but it means more than this token policy. It may mean that they will sign resolutions favoring open housing and equal job opportunity.

It also means that the congregation goes beyond the token Race Relations Sunday observances. Better than these efforts are congregational exchanges, in which half of a white congregation worships with half of a Negro church on given Sundays. It could mean a yearlong exchange of members or even the permanent merging of units within the churches, such as the men's or women's fellowship.

Congregations can demonstrate their sincerity, too, by opening their homes to children from slum areas for summer vacations. They can provide weekend homes for welfare agencies which seek homes for orphan children. One entire congregation

learned much about its redemptive purposes because a family within its membership provided, from time to time, a home for unwed girls who were expecting babies. In fact, when individuals like this set the pace, the redemptive quality of an entire congregation is often revealed—for better or worse. This is a living symbol of redemptive concern.

We cannot underestimate the importance of the symbolic or personal acts of members within established churches as an effective means of showing that some—perhaps many—within a congregation do have a redemptive concern for people.

ONE Chicago church, the Wellington Avenue Church of Christ, decided to mortgage their church property for \$10,000, which was then given to organized efforts in the battle for racial freedom.

The First Congregational Church of Wilmette, Ill., had eight families who volunteered to live on a standard welfare allowance and contribute the balance to the poor. In Portland, Oreg., a group of churches started the "Outside In," a drop-in center where runaways can find shelter, food, medical service, and other assistance. The same organization of churches (Hub-Cap) carries on a dynamic

program of action involving projects in employment training, rehabilitation of homeless men, communication with single men, and recreation.

The redemptive quality of a congregation is also demonstrated when the church functions as a forum. Indeed, it may be at the point of the willingness—or unwillingness—of local congregations to discuss controversial issues that *koinonia* will live or die. For when the church is a forum, those Christians who regard it as the last bastion of middle-class morality and the custodian of the status quo may have to eat their words.

How the forum operates will vary from situation to situation. The ground rules, however, are essentially the same: in the name of a search for God's truth, any problem or topic can be discussed and debated. Christians can rejoice in the local church as a place wherein birth control, abortion, the pill, premarital sex, legalized gambling, interracial marriage, the war in Viet Nam, the death of God, and the hippies can be discussed. Not only will they be discussed, if there are new breeds around, but you can be sure there will be open and frank discussion—and probably considerable disagreement.

There is more to being a forum, of course, than simply saying that any topic can be discussed. The fact is that most topics will not be discussed, or if they are, they may be discussed in a shallow and meaningless way. The church, if it would attract the new breed back to it, will have to sponsor the forum and ensure genuine dialogue. It may have to do this in both traditional and creative ways. One of the creative ways that this could be done is by sponsoring programs such as "Sunday Night at the Movies!" Good films, supposedly secular, can be shown with planned discussion afterward. Films such as *Nothing But a Man* or *A Time for Burning* or any one of several antiwar films can be shown—and the issues will then raise themselves.

FINALLY, the local church can show itself to exist for redemptive purposes by opening its facilities to "outsiders." Interestingly enough, the local church has long been open to some outside groups which were respectable, such as the Boy Scouts or American Legion Auxiliary. If it wants to show it cares, however, the local congregation can encourage such groups as Alcoholics Anonymous, Head Start, or ghetto nursery-school groups to use its building. Bible school should almost always be interdenominational and interracial. Perhaps the local chapters of the NAACP or CORE should be invited to use a church's facilities.

There is great risk in this, of course, and there is little question that some members will oppose such policies. The degree of trouble in which a church can find itself has recently been demonstrated by the First Presbyterian Church of Chicago and its pastor, John R. Fry. That church worked with and through the Rangers, a Negro-youth gang, in an effort to deal with serious inner-city problems. The

minister and the church were accused of many immoral activities, none of which was really substantiated. That church showed itself to be a community which cared for the outcast—the Rangers—regardless of personal cost. It illustrates, to the extreme, what local congregations will have to be if the new breed is to take them seriously.

IT IS common to criticize the parish church for its silence on the racial issue, but this silence merely shows considerable color blindness. In the South it has been the local Negro church which has been the center of social witness and concern, and the bombing and burning of these churches are the clearest evidence that they have been very "relevant" indeed. If WASP churches can speak to the problems of white racism in the way that southern Negro churches have taken the lead in confronting injustice to black people, the local church can be a community of action.

This confrontation is more than a matter of talk. It involves more than a discussion of the Kerner Report or consideration of the issues in a forum. It involves confronting the structures of a community which keep the Negro down and deny him his opportunity. In practical terms congregations can get at the problem of white racism in several ways—if they have the will. Meetings can be arranged with realtors to stimulate more open housing. Petitions of support for local human-relations commissions which investigate discrimination can be sponsored. One church had a group within it whose members actually went with Negroes who were looking for houses and apartments, sometimes persuading landlords to rent or sell and, on occasion, buying the property and immediately reselling it to the Negro homeseeker.

In dealing with the fruits of white racism—ghettos, illiteracy, poverty, crime, and personal tragedy—local churches probably do better at the present time to complement secular organized efforts than to go off on their own.

One church which has built co-operation with secular agencies into its total church program is the Church of the Saviour (United Methodist) in Indianapolis, Ind. As a regular part of its program and its ongoing work, members have specific responsibilities—working through a state prison, a settlement house, and in nursing homes. These programs take the place of, or exist in addition to, the usual kind of fellowship-discussion program that most churches have. This church was started with the deliberate intention of achieving certain ends, one of which was the sensible use of time and energy through the agencies best equipped to meet certain needs.

It is reasonable to assume, also, that local established churches could simply make use of the intelligence and ongoing skills of groups such as the League of Women Voters as they seek to develop workable programs of political action.

These organizations provide information on both sides of an issue, which enables Christians to make relevant moral decisions in the political sphere. They provide avenues through which Christians can work as individuals. In a sense these persons can be "set free" by the church to work for social justice, or an improvement in the welfare system, or in opposition to legalized gambling. Few local churches have the staff or the resources to carry on this struggle by themselves, but in co-operation with secular, political-action groups, they can meet the real needs of many members within the congregation who see work in the political sphere as a vital part of Christian witness today.

The reason why working in, through, and with secular agencies will attract the interest of the new-breed Christian is because he, unlike the frustrated idealists of the past, is very much a realist. His realism makes him see that the organizational structure of Christian bodies has become more and more an obstacle to the real work of the church. The mechanical, institutional ways in which local churches carry on their official activities can interfere, he feels, with the free and full functioning of the body of Christ. Its working with secular agencies to serve humanity and the world will be evidence to which we can point that the church institution is not seeking to maintain *itself*, to promote *itself*, to establish *itself*.

NOT only can local churches co-operate with secular agencies, they can learn from them. Where churches have taken this fact seriously, they have been able to restructure their programs so as to illustrate that established congregations can serve sufficiently and effectively in their local communities.

Six years ago Broadway United Methodist Church in Indianapolis was called a cathedral with the largest congregation of its denomination in the state. When the first Negro family moved into the community, the congregation was shaken to its foundations. Some of the congregation moved away and sold their homes, but because they "loved Broadway United Methodist Church," they promised to keep coming there.

As the population became more and more Negro—it reached 70 percent in a few years—James Armstrong, the pastor (now a bishop), and some laymen who had his kind of courage, led a struggle to modify the program of that church to enable it to meet the needs of its community.

Instead of moving to the suburbs, the church, which had been known for its wealth, remained and became known for its service. They sponsored a weekday program which included recreational programs for 300 youngsters, mostly Negroes, under the guidance of a former college boxing champion, an ex-professional football player, and a judo-karate instructor. They sponsored afternoon tutoring sessions for slow readers, youngsters who would be

dropouts had not such a program been put in operation. They opened a thrift shop which offers good used clothing at a small cost. They sponsored a health center directed by a former medical missionary, who persuaded other medical doctors and nurses to co-operate in providing prenatal care and planned-parenthood clinics.

This kind of program has been started by a few churches in the inner city, which illustrates the fact that established congregations, faced with the needs of a community, can stay and meet them if they can psychologically change their attitudes. In fact, the real problem is not so much in finding the techniques and the skills and the personnel to head up such programs; the real problem is in facing the psychological attitudes of rigidity and inflexibility that plague so many of our churches. New-breed Christians can offer this psychological courage which established congregations need. Established congregations many times have excellent contacts and effective ways of accomplishing the ends that are sought—if they can have their attitudes confronted by the challenge of using secular agencies and secular ideas for the service of the Christian God. The churches which are not so large or influential as Broadway United Methodist can be, hopefully, catalytic agents within secular agencies which can deal with human problems. The main point is that the needs be met, not *who* meets them.

Traditional churches with traditional programs have a realistic place in today's world. They clearly are speaking to the needs of some by virtue of the fact that they are surviving and even prospering. They are not as reactionary as the new breed may think, nor are they as close-minded as some of their outspoken leaders would lead others to think. Almost all local churches could profit from the freshness (in both senses) of the new breed, and certainly many radical Christians are looking and longing for a base for expressing deeply felt and life-changing concerns.

IN A world full of problems and temptations, with wolves disguised as sheep and, in the minds of some, devils dressed in angels' robes, we cannot afford the luxury of religious infighting. The revolution has come, and the only realistic choice Christians have is between an orderly dialogue in which the necessary sorting and sifting can take place, or the self-righteous sniping and carping which is now going on.

The test is a crucial one, for it confronts us all where it hurts the most—at the point of our pet ideas, long-standing beliefs, and personal self-images. It asks us whether we are willing to lose ourselves in the search for the living God. This is not a new question, of course, and the hard fact is that the answer will cost us considerable pain and soul-searching.

The only thing worse, though, is not to have asked the question at all. □

Unusual Methodists



Some 600 hours work went into this mahogany clock. The pillars are of curly cherry and the face is inlaid with black walnut. It stands 84 inches from base to top, has a two-tone chime, and runs five days without rewinding. The weights are lead-filled pipes.

MAYNARD NICHOLS

Craftsman of clocks and violins.

NEARLY 40 YEARS ago Maynard Nichols ordered a part for his sugar-making apparatus. The merchandise arrived at his New England farm wrapped in a newspaper containing an article about a man who had constructed a grandfather clock from scratch.

The article captured Mr. Nichols' imagination. He

was already an accomplished woodworker—so why couldn't he make a grandfather clock? Year by year he gathered the special tools needed. A few he made himself. By the time he retired from active farming in 1955, he had made two grandfather clocks. Since retirement he has made four more, all with works. In addition he has made five wall clocks and eight violins, and he built the modest home in which he and Mrs. Nichols live.

He and his wife are members of the United Methodist Church in North Stockholm, in upstate New York, which he has attended for more than 50 years. The church's mahogany altar, trimmed in black walnut, is his handiwork. So are the modern wall cross above the altar, the Sunday-school register, and a cross and candleholder set which he made as a memorial to his parents.

The 72-year-old woodworker is also an accomplished violinist and regularly plays for worship services. □

MARION DOWNS

Her music teaches brotherhood.

MARION DOWNS got an early start on the success ladder—she had her own radio show in Baltimore at age 16. Then came Julliard School of Music, Columbia University, Milan's Verdi Conservatory, and four years of concert work in Europe. But the lyric soprano thought she could be doing more good in the world, so she returned to the United States and has devoted herself to singing racial brotherhood into being.

"I believe in a musicological approach to racial discrimination," she explains. "Don't get hung up in differences; get hung up in musicalities. If you sow seeds of ill will, what are you going to reap but more ill will . . . it is better to sing."

She sings in churches, schools, and for such special occasions as United Methodism's General Conference. "I don't have an agent except the Lord," she points out. "It's wonderful the opportunities he provides."

Mrs. Downs is the widow of Methodist minister Karl Downs, who became president of Huston-Tillotson College at the age of 29. "His untimely death at 34 cut short a great witness," Mrs. Downs says. "So I am trying to do through music what he would have done, had he lived." She takes advantage of every opportunity to pull people together through music.

Her "singing sermons" are centered on the Negro spirituals. "Unless we keep generating the kind of spirit I have felt in the Negro spirituals we can destroy ourselves," she believes.

To hear Mrs. Downs sing is to feel the strength of her convictions. "My experience with Mrs. Downs



Marion Downs tours the U.S. singing Negro spirituals because she believes music is a unifying force. "When we sing, we forget our hang-ups in theology, in politics, race, and economics," she says.



Since conquering Antarctica's highest peak three years ago, Dr. Long has been teaching geology in Alaska. "But," he predicts, "one of these years I'll weaken and head south again."

was tremendous," one listener commented. "What she can do for people in the field of brotherhood is amazing."

The lyric soprano is a member of Holman United Methodist Church in Los Angeles. Her only daughter, Karleen Downs Berthel, is a Los Angeles fashion designer who has her own knitting company. □

WILLIAM E. LONG

Antarctic explorer and photographer.

CAN MOVIES and books have a lasting effect on people? William E. Long, polar explorer and university professor, is sure they do. He has always been an outdoors man, but books and an English film, *Scott and the Antarctic*, sold him on the idea of polar exploring.

As a college student, Dr. Long loved mountains, glaciers, and winter sports. He jumped at the chance to join a 1954 Himalayan expedition which attempted to climb Makalu, fifth highest mountain in the world, a near neighbor to Mount Everest.

Since then he has made five treks to Antarctica, and has spent one 16-month stretch there as a glaciologist at Byrd Station. During his latest eight-week expedition in 1966, his party made history's first conquest of the highest peak in Antarctica—16,500-foot Vinson Massif. Two Antarctic landmarks, Long Hills and Long Gables, were named in his honor.

Dr. Long was the first to discover tillite in Antarctica. Their presence supports the scientific theory that

the earth's whole Southern Hemisphere—India, South Africa, South America, Australia, and Antarctica—was once a single land mass.

Since 1965 Dr. Long has taught geology at Alaska Methodist University. "Teaching and exploring complement each other," he says. "Exploration provides background and experience around which to build academic instruction."

Dr. Long, his wife, and two young sons live on a homestead 20 miles from Anchorage. "We hike, ski, climb, pick berries, hunt, and generally enjoy wilderness quiet and nature as a family," the head of the house says. He also enjoys photography and plays volleyball "to keep the body in condition during the rather sedentary professorial time of the year."

The Longs are active in St. John United Methodist Church near Anchorage, where Dr. Long serves on the program council. He also is on the board of directors for the United Methodist-related Jesse Lee Home.

A man of deep religious convictions, Dr. Long says scientific explorations have brought him closer to God. "As a Christian and as a scientist," he reflects, "I believe that the descriptions I make of the earth's history are an interpretation of a minute part of God's creation."

He has little patience with the argument that science and religion are incompatible. "No scientist can or really tries to explain the ultimate cause of any given phenomenon," he says. "In other words a scientist describes our world and our place in it but cannot explain why it and we are here. God has given us minds and some freedom of choice. We use our minds in many ways, scientific *and* religious." □

A Minister Challenge

United Methodism and Military Service

THE United Methodist Church's position on the Christian and military service is to support both those who accept service willingly and those who object to serving on grounds of conscience.

A year ago at the Uniting Conference, in Dallas, the new denomination went on record as opposing "compulsory military training and service in peacetime" and instructed that "what the Christian citizen may not do is to obey men rather than God . . . or gloss over the sinfulness of war." The conference also took a stand on "the right of the individual to answer the call of his government according to the dictates of his Christian conscience." The following excerpts from official policy statements reflect the latitude of the support the church provides for those within its fellowship who may sincerely differ in their response to facing military service.

"We believe it is our obligation to render every assistance to the individual who conscientiously objects to service in the military forces. He should receive counsel concerning his rights in this respect, assistance in bringing his claim before the proper authorities, and support in securing recognition thereof.

"Thousands of our sons and daughters have, with sincere Christian conscience, responded to the call for service in the military forces. We are obligated to provide preinduction counseling and educational material prepared by the appropriate agencies of the church. We believe particular emphasis should be directed to the serviceman's bearing a good witness for Christ, the church, and the nation."

—YOUR EDITORS

THE San Francisco Bay area presents a striking case study of contrast in the cold-war culture in America.

Everyone who lives in the Bay area eventually is confronted by the military complex—directly, as an employee, or indirectly through friends or relatives who work for the military or who are drafted.

Three major Air Force bases, 10 Army installations, and 8 Navy bases are within an hour's drive of the 50-mile-long bay; 72,700 military and 64,500 civilian personnel handle everything from boot-camp training to advanced language instruction, radar equipment, hospitals, and prisons.

An umbilical cord of nourishment runs from the Golden Gate port to Far East wars and "conflicts," supplying men, equipment, and information. Giant C-141 Starlifters lift off from Travis Air Force Base almost hourly, roaring over bay cities to transport 100,000 troops each month, amounting to more than a million in a year.

In addition to massive military support, this environment nourishes strong antimilitary feelings.

Universities and colleges are as numerous in the area as the military bases. The most famous of these is the University of California at Berkeley, with 27,000 students.

The campuses are concentrations of young men and women for whom the military is an immediate issue, not only because of the draft threat but also because it is impossible to study history, economics, psychology, literature, even physics, without relating the subject to human situations obvious in wartime.

Peace organizations abound, and antiwar demonstrations are so numerous as to be hardly worth news mention in the Bay area.

One of the men who has identified with resistance to the military is an ordained United Methodist clergy-

ne Draft

Text and Pictures by Bob Fitch

man, the Rev. Robert G. Olmstead. He is a member of the California-Nevada Conference.

In July, 1968, Bob Olmstead and two former seminary classmates at Berkeley turned in their draft cards. Bob was promptly reclassified from 4-D (ministerial exemption) to 1-A by his Selective Service board in Peekskill, N.Y. On December 4, 1968, he was called up for military service, but he refused induction at a brief Communion service with friends, family, and supporters at the Oakland Induction Center across the bay. Thirty United Methodist clergymen from northern California were among the 180 persons who stood in the early morning fog as an indication of their support for his position of conscience.

Mr. Olmstead is not a wild-eyed young radical anxious to achieve martyrdom. Last year he completed a successful six-year pastorate at Shattuck Avenue United Methodist Church in Oakland. With his wife, Carol, and two children, he now is taking a self-imposed study sabbatical on a two-acre farm in Petaluma, Calif.

"Outstanding" is the term used by retired Bishop Donald Harvey Tippet of San Francisco to describe Mr. Olmstead's work as a pastor. The bishop remembers that "Bob raised many controversial issues in his congregation, but did it in a way not to lose his substantial membership. . . . He showed me, and I believe all of his congregation, a very deep feeling for people as persons. He told it like it is, and retained the respect of the congregation."

Bob Olmstead was born 29 years ago in Cortland, N.Y., attended the University of Rochester and then the Pacific School of Religion in Berkeley, graduating from both with honors.

He was included in the 1968 edition of *Outstanding Young Men of America*, has had articles published in the *International Journal of Religious*

Education and Humanity, and has served as a special correspondent for *The National Catholic Reporter*.

Bob's decision to join the draft resistance evolves not only from his rejection of the clergy exemption but also from a belief that the entire system of conscription should be abolished. ("I will no longer be a card-carrying member of the Selective Service System," he says.) In a recent interview, I talked with conscientious-objector Olmstead about the issues, his action,¹ and some of the consequences.

Mr. Olmstead, what exactly is your position on the participation of a Christian in the Viet Nam War?

I am personally against participation in the Viet Nam War. I think the Christian must go to great lengths to justify participation in any war. The burden of proof is not on the non-participant but on the one who participates.

Whenever I ask somebody if they are against war they say, "Yes, but . . ." and then they base all their actions on the "but." I am making a conscious decision to build my life on the "yes."

How did you arrive at this position?

When I was 19 years old I sent in my application for CO (Conscientious Objector) status, but it was not acted on. Since then I have always had an educational or clergy exemption, so I didn't start thinking about it much until I attended seminary and accepted a parish.

Then three things happened. First, I realized a chasm existed between me and other people because I was given a lifetime exemption from participation in war. Second, there was the impact of friends, close friends,

¹ If indicted and convicted of violating Selective Service laws, he could receive a two to five-year prison term and/or be fined \$10,000.

—YOUR EDITORS



Outlined by lights for television cameras, United Methodist clergyman Bob Olmstead tells friends, supporters, and reporters gathered at the Oakland Induction Center why he gave up his ministerial exemption and refused military service.



Bob Olmstead passes out Communion bread at the Oakland Induction Center, where he is flanked by his wife Carol (holding the cup) and six-year-old daughter, Amy. Below, after refusing induction, he explains his decision to about 30 United Methodist clergymen and others at Shattuck Avenue Church, his former parish in Oakland. Describing an earlier moment when he turned in his draft card, the 29-year-old conscientious objector recalls: "No fanfares. No thunderclaps. Simply a feeling of relief and release. I was free of the damning thing." As to why he "joined" the draft resistance movement, he says: "Like most people, I act when something gets so close to me and my friends that actual incidents begin to affect my feelings, my emotions, my relation to life."



who were deciding they could no longer co-operate with the military.

Finally, I attended several military courts-martial as a journalist. What I heard helped confirm my belief that an excessively authoritarian style of life governs the military system.

The military, in my opinion, punishes the creative person, the individual, and the person whose conscience cannot accept what is required of him in military training and service.

As a matter of fact, in one court-martial I heard a military prosecutor ask for a harsh sentence because, and here I quote, "Crimes of conscience must be more severely punished than crimes of violence or greed for they strike at the very heart of our system."

The trials seemed to embody militarism and those particular aspects of it you find most objectionable?

Exactly. It seems to me that for a young man who is drafted, no other experience during his entire lifetime is likely to be as concentrated, as intense, as those years in the armed forces.

From what I know of it, basic military training deliberately seeks to weaken individual ego strength on the grounds that you have to "break" men's individuality to the point where they will take orders under fire unquestioningly.

Considering that "under fire" is an extreme situation, don't you think such control is important?

The justification most often used for maintaining the military is that it protects and preserves certain values which we cherish. I contend, however, that the military system in fact destroys some of those values—among them individual creativity and respect for the person—and, therefore, is damaging.

I personally am convinced that the world is periled each time a generation trained for military activity grows to maturity.

Will you say more about the "chasm" you sensed between yourself and your congregation because of your exemption?

Yes. It was disturbing to me to be exempted from the agonizing decisions that most people have to



Taking a self-imposed sabbatical for study and writing, Bob Olmstead sets up an office in a remodeled chicken coop at Petaluma, Calif. He assails the "tragic direction of American foreign policy," says his act was in defense of America, and believes "it must become a guaranteed freedom that no man . . . can ever compel another to wage war."

face, particularly the young men at the church I was serving.

This made me something less than a man. This was never talked about a great deal, but it was one more addition to the business of the minister being something other than human, having special privileges so that he doesn't have to undergo the same trials and tribulations as the members of his congregation.

What is your biblical perspective on this issue and your action?

Two traditions are central and influential for me.

One is that the prophetic act must be performed at the point where the prophetic voice is no longer heard. Isaiah, Jeremiah, Amos, the great prophets, undertook such acts as walking naked down the street or going to prison themselves. The acts were often called disobedience, but for the sake of calling their nation into obedience under God, they were necessary.

I feel that at this point of history, in this nation, drastic action is called for.

The second part of the Christian tradition which is a moving force in my life is the whole mythos of personal sacrifice being a redemptive factor in the life of a society, or in

the historic process of mankind. The ultimate example, of course, was when the Christ had to go to the cross.

Ultimately, there must always be people who are willing to jeopardize themselves in the better interests of the country, even though now the jeopardy for me seems less likely.

That's right. The Supreme Court may have relieved you of that sacrifice.² Does the fact that you are unlikely to be punished take the potency out of your act?

I really don't know. I think that I will shift my efforts more in the direction of urging all clergymen to struggle to remove the 4-D exemption. I don't think clergymen ought to be exempt.

Do you think The United Methodist Church should act corporately on this matter?

That would be one way of doing it. It would help, of course, if denominational bodies were to lobby in Washington for legislation to repeal

this exemption given to clergymen.

But this is no solution to the major problem, the draft itself. It would improve a pastor's relationship with his parishioners and, furthermore, it might restore the prophetic voice which I fear is bought off and silenced with the exemption.

In Catonsville, Md., and Milwaukee, Wis., draft resisters have burned draft files. Some young men have renounced their U.S. citizenship, and others in the military have gone AWOL. Your action identifies you with their cause. How do you feel about their actions?

In terms of those who are taking responsibility for their own lives—those who go AWOL and those who refuse to co-operate, without imposing themselves on other persons or their property—I would stand in support of them.

For one thing, they are standing in the tradition of this nation, which was founded in large part by people who refused to fight for the political delusions of their homeland and came to American shores to escape conscription.

So when a young man decides he will accept the consequences of not

² In the recent U.S. vs. Destereich case, the Supreme Court ruled that a draft board cannot remove a clergyman's 4-D classification as punishment for his turning in his draft card since the 4-D exemption is mandatory under Selective Service laws. —YOUR EDITORS

participating, or absents himself from the state and its conscription, he is taking an action which I can support.

I am aware of the ambiguities in this, and I am not saying every individual in the society has the right to live precisely as he wants. But conscription for the military service, particularly when the military is carrying out questionable policy such as in Viet Nam, is not a common issue. I simply don't believe the power to conscript ought to be the power of the state.

Who should have that power, or should it exist at all?

Perhaps if the state did not have the power to conscript, the first step toward reduction of the level of warfare would be taken.

You're talking about a voluntary army?

Yes, although I'd want to see it very circumscribed constitutionally as to who has the power to bring that army to war so this decision is not left in the hands of a chief executive.

The United Methodist Church officially stands with both objectors and those who go willingly into military service. Do you believe these positions are compatible in the Christian fellowship?

Oh, of course. Because I am not a complete pacifist. I would not want to exclude from the church's fellowship that person who is part of the military.

I do feel the church has allowed the situation to exist where no question is asked of the man who participates in war. The man who says he won't participate has to go to great lengths to justify himself. I think that the church in particular ought to put a much greater burden of proof on the man who participates.

You haven't quite answered the question: Why should the church be inclusive on such a critical issue?

One of those values which leads me to oppose warfare and militarism is the value of the inclusiveness of all the human community.

You have clergy friends who also have turned in their draft cards. Two were former seminary classmates—

THE LOSS OF DREAMS

By Lolah Mary Egan

The world will be divided someday, I think,
Between those who dream their own dreams, and those who do not,
Who cannot, and do not even know they do not dream,
Having traded in their dreams for a deep sleep
Or for the quieting of pain and anxiousness,
Or for a false glimpse into heaven, bought,
Forgetting that it is through true dreams,
Spontaneous, not only health but heaven has always come.

+ + +

Ron Parker and Dale van Pelt. Do their reasons differ from yours?

We have many of the same reasons, but in the case of each of us there are individual factors.

Dale van Pelt, who works in the migrant ministry, is extremely conscious of the fact that the poor and the minorities are those who are chosen to fight the wars, even though they are those who benefit least. They don't even share the advantages of the nation for which they fight. His action in opposing the draft was an expression of solidarity with them.

For Ron Parker the act was important in an individual sense.

He wanted to align himself with the new powers of social organization in our world, such as oppressed people in rich and poor nations who are seeking self-determination for their own lives.

At the time he refused induction, Ron simply stated that as a Christian, a United Methodist clergyman, and a loyal American he had certain obligations of conscience, one of which was to refuse to co-operate with Selective Service as long as it is the primary tool of our government's engagement in what he feels are suppressive and immoral acts like the war in Viet Nam.

Your wife and children were with you when you refused induction at the Oakland Induction Center. Just

how have they responded to all this?

My wife raised the question of my continuing to carry a draft card several months before I made the decision to turn it in. Her support has been solid even though we have had to face the question of what would happen if we were separated by my imprisonment.

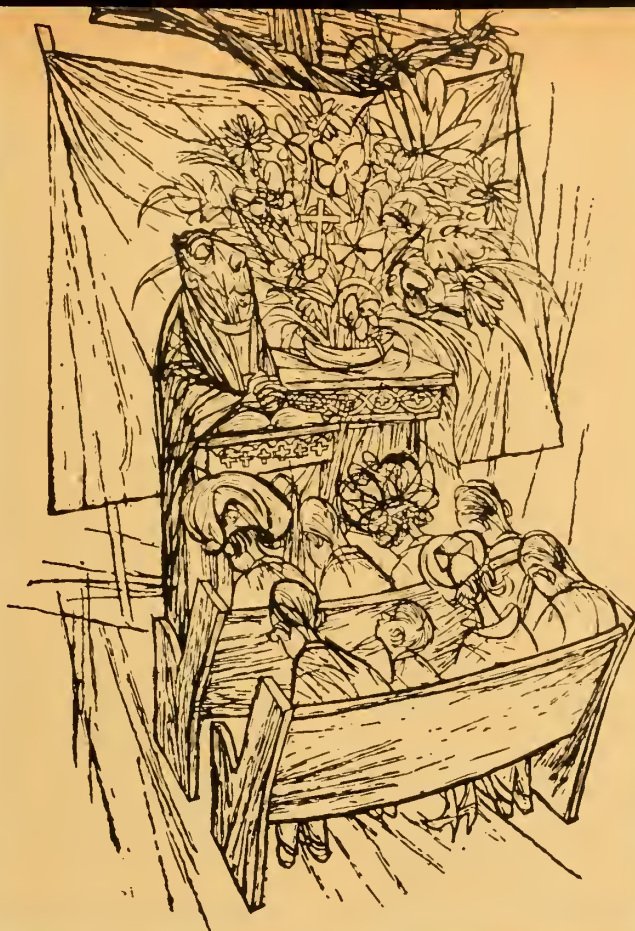
The whole business—not just the draft card, but the war which is being fought—has had a strong impact on Amy, our six-year-old daughter.

She first became aware of what was going on when *Life* magazine had a cover showing North Vietnamese civilians peering out of bomb shelters from under what looked like manhole covers on a sidewalk. She was about three then. She has had a distinct awareness ever since that there are places in the world where people have to live in holes in the ground because other people are trying to kill them.

What are you going to do next?

For now, I will continue to give all the support I can to those individual young men who choose not to answer their draft call or who are leaving the military.

I guess my major role is finding ways to publicize the situation to the community through writing and preaching, until it becomes clear that there is some other act I am called upon by conscience to make. □



But Deliver Us From Unpleasantness

Woodcut by Robert Hodgell

When we put God snugly in his heaven, we grope in darkness without knowing who we are or where we are going. Our contract with God is to function as servants to our fellowmen. Jesus demands it.

SERVANTS and SONS

By JOHN F. ANDERSON, JR.

THOSE WHO HAVE SEEN the one-act play entitled *Black Comedy* will remember that when the curtain goes up the stage is in total darkness. But the characters are acting and speaking as if they can see each other.

"There, how do you think the room looks?" a man asks. "Fabulous. I wish you could always have it like this," a girl answers.

After about two minutes of this, just as the audience begins to wonder if something is wrong, all the stage lights come on and somebody says, "Oh no!

We've blown a fuse." With light blazing for the rest of the play, they go through the hilarious motions of groping in the dark, sitting on each other's laps, getting lost in each other's apartments, and being comically confused in general.

While I was enjoying the play, I suddenly was sobered by the realization that that situation closely parallels the current condition in our church. The lights are blazing, God's in his heaven, and we're groping in the darkness as if we do not know who we are, where we are, or what's going on.

The essential difficulty is one of identity. We're giving wrong answers because we're not asking the right questions. Robert Frost probes the problem in

An INTERCHURCH FEATURE reprinted by permission from
Presbyterian Life.—Your Editors

The Cabin in the Clearing. The mist and the smoke are talking together in the wintry gray dawn about a little cabin somewhere in the New England woods. The mist says to the smoke, "You see that cabin—do you think there's anybody in there?" The smoke replies, "Why of course there is. They're just asleep." Then the mist says, "Well, if there's anybody in there, do you think they know where they are?" The punch line comes in this earthy but mystical bit of poetry when the smoke answers, "Well, you know, I don't know if they know where they are or not, but I'll tell you this. Once they know *who* they are, they'll know *where* they are."

Frost is absolutely right. It is a problem of identification. The Lord has something to say to the churches, and the Spirit needs to be heard, but some of us have lost our ID cards. If our evangelism is going to be effective, we must solve this problem.

How do we know ourselves? How do we know one another? How do we make out of life something more than a black comedy? Is it not true that we are identified in two simple ways, either by function or by relationship? When someone asks, "What are you?" we automatically answer by function: "I'm a porter," "I'm a preacher," "I'm a professor"—or by relationship—"I'm an Anderson," "I'm a Presbyterian," "I'm a Georgian," "I'm an American." In one way or the other we specify who we are.

THIS IS precisely what Jesus was trying to say in his upper-room discourse. Remember that tender moment when tragedy was about to occur, when Bad Friday was about to dawn with its horror and Good Easter was about to dawn with its light shining from the tomb? At the table that Thursday night the disciples were puzzled. Why the stern frown on the Lord's face? How could they comprehend that he was worried about them, not about himself? How could he convey to them what role they were supposed to play? As they shared the intimacy of the upper room, Jesus said, in effect, "Let me tell you who you are. Let me try to explain by the function you fulfill and by the relationship you enjoy just what it is you are supposed to be."

To indicate their function, he employed a bit of drama. "Knowing that the Father had given all things into his hands" (note the contrast with what he picked up with those hands), Jesus took a basin and washed the disciples' dirty, smelly feet. Then he said, "I have given you an example." In other words, "You are to go out and love, no matter what it costs and no matter how unpleasant it may be."

Fulfillment of our covenant with God requires that we function as servants to our fellowmen. For years the strategy of overseas mission has focused on compassion as the first point of contact. Now we are discovering that that is precisely what we must do here in the homeland. Before we start shouting that God is love, our strategy must be to move out and prove it.

Strange, wonderful results occur when the church

remembers its servanthood. One large segregated downtown church decided to do something in a ghetto three blocks away. They hired a young YMCA worker, Jim Self, who went into the area and rented a little house. Discovering that teen-agers in that desperate section of the city slept in the daytime so their parents or younger brothers and sisters could have the beds at night, he shifted to night duty and opened an all-night pool hall called Presbyterian Center.

One day a Negro boy named Edgar walked in. Eighteen years old but so small he appeared to be 13, he had just been released from a reformatory because he was dying of cancer of the rectum. Jim Self, the Y worker, introduced himself and offered to play pool. The next night Edgar came back. Eventually finding acceptance, he made the center his second home.

One day, after Jim's friendliness had broken down the barriers of distrust, Edgar said, "Jim, the doctor says I won't live for more than a year, and nobody will talk about it with me. Would you tell me what's going to happen when I die?" In that crucial moment the Y worker-layman explained in simple terms what 1 Thessalonians 4 says and what our Lord has promised to those who love him. Edgar listened. Then he said, "Jim, I believe that. And I've been watching you. I know you've got something, and I know it's real. I want to join your church."

Jim gulped. "Well, Edgar," he said, "the Negro church right around the corner from here is more convenient."

Edgar replied, "No, Jim. You're the only person since my mother died that ever cared anything about me personally. I want to join your church." And that's how the First Church in one of our major Southern cities became integrated—by making compassion the first point of contact.

The word and the deed must be fused into one style of mission. "The Word became flesh and dwelt among us, . . . [and] we have beheld his glory . . ." God's almighty word was a deed and his deed of redemption was the Word Incarnate.

We must be something and do something, as well as say something. Some say that God is dead; sometimes I think they have good reason. For as far as they can see on the horizons of the society in which they are trapped, love is dead. Thus, if God is the essence of love, why not then conclude that God is dead?

To identify our function we need to see our Lord take a basin to remind us, "You are my servant people."

But he also took a piece of bread and broke it, saying, "This is my body, broken for you." Then he began explaining how he had come to free mankind from fear and death. "I am the way, and the truth, and the life; no one comes to the Father, but by me . . . because I live, you will live also. In that day you will know that I am in my Father, and you in me, and I in you."

Dr. James Denney of Scotland one day held up a Roman Catholic crucifix before his congregation and exclaimed, "God loves like that." This is our good

news: man, made in the image of God, failed. But God, made in the image of man, came to the rescue. By function we are identified as God's servants, but by relationship we are his sons.

In working with social and economic problems, it's not enough to make the prodigal comfortable in the pigsty. The prodigal must come home. Social action is spiritual action, for as Christ's servants we must do something about the pigsties of this world. But we must also persuade the prodigals to claim their sonship. They are related to the Father, but orphans so long as they are alienated from fellowship with him.

One of the greatest preachers I have ever heard was a Negro Baptist in east Texas, Moses P. Timms. One day Dr. Timms said to us, "Of course we must have FHA housing in this town. Of course we must do something about truancy. But," he said, "taking care of these people's physical needs, as tremendous and as important as that is, will not fix them. Have you ever put a pig in a parlor and gone away for 10 minutes to see which got changed—the pig or the parlor? Let me tell you something. Worms don't fly, and birds don't crawl. The only way you can get a worm to fly is for it to go through the agony of the cocoon and be made a new creation—a butterfly. 'Any man in Christ is a new Creation.'"

Langdon Gilkey had to discover this truth the hard way. In *Shantung Compound* he relates how, as a young optimistic humanist fresh from Yale, he went

to China to teach that all social problems can be solved if men will only be rational and employ philosophical concepts. Then the Japanese threw him into prison with others preachers, envoys, and missionaries of 30 and 40 years experience. Gilkey testifies that he learned that it isn't what you say you are but the relationship you have that counts. That came out loud and clear in the little microcosm of a civilization that they had to work out their pitiful existence in prison. For the first time he became aware of the difference a living relationship with God makes. He observed that the answer to life's two basic problems, man's meanness and life's meaninglessness, comes only through those who live in such a relationship.

By function we are servants; by relationship we are sons. It is not easy to be either. To some the cross is a stumbling block; to others it is foolishness. Only to a minority is it the power of God unto salvation. And if *Black Comedy* is a part of the parable, a sort of black tragedy is the remainder. Many of us are so mortgage-minded that we miss the mission. Many of us are so survival-oriented that we do not see the servanthood. Many of us are so busy eustodially maintaining the enterprise that we forget to lose ourselves for Jesus' sake. We do not like to be reminded that there is a price to be paid.

At the conclusion of the stage version of Robert Bolt's *A Man for All Seasons*, Sir Thomas More is on a high platform with the hooded axeman. Even there More is ministering to the man. As the executioner raises his axe, the audience becomes horror-stricken. Are they going to show the beheading right there in public? The lights go out, we hear a dull thud, and we know that Sir Thomas More is dead. Immediately the lights come up again on an empty stage, and out walks the commentator, the Common Man.

"I'm breathing . . .," he says, "are you breathing, too? . . . It's nice, isn't it? It isn't difficult to keep alive, friends—just don't make trouble. Or, if you must make trouble, make the sort of trouble that's expected. Well, I don't need to tell you that. Good night."

Eugene Nida, a modern missionary, says that the Christian communicator has three characteristics. First, he is absolutely courageous. Second, he is indescribably, indefinably, unexplainably contented. The environment can be nauseating, but he has the peace which passes all understanding. And finally, he is always in hot water. Unless a Christian is absolutely courageous in standing up to conflict, unless he has that inner peace because in the middle of the storm he has what he needs, and unless he is in trouble with the status quo because he is speaking the truth, he is not communicating the gospel.

Who are we? By function, we must be loving servants. By relationship, we are His sons. And we have the privilege of saying to the world: Come join the servanthood and enjoy the sonship. Jesus meant it for any who will come and listen. In kindness and candor I say that the church does not *have* a Division of Evangelism—by his command we *are* a Division of Evangelism. The Lord Jesus Christ never demanded success—only obedience. □

VIEW FROM THE TOMBS OF GADARA

By William Joyner

Your feet
touched this sunbaked shore
and I shuddered.
You stood before me
and the demons came to life,
pulling me cliffward.
I feared you,
not because you hated me
or wished me harm
but because you loved me.
You asked nothing of me,
laid down no requirements,
but I knew your demands were total.

The demons cried:
"Run away! Hide!"
And I wanted to run
—over the cliff with the pigs,
or back to the tombs
where I could nourish excuses
for the fragment of a man I was.
But I could not escape,
and I could not hide.
Your merciless love
had torn all my defenses away,
and I was doomed to live again.

BANNERS!

In an explosion of color, liturgical banners are invading Protestant sanctuaries, warming often-somber paneling and masonry, witnessing to the faith for all to see, affirming with a visual shout that to be a Christian is something to shout about. Part of the liturgical revival taking place throughout Protestantism, these signs of faith go back to those first days when it became safe for a Christian in Rome to admit being Christian. When Emperor Constantine I embraced the Christian faith, 300 years after the Crucifixion, he ordered that symbols for Christ be put on the banners of his Roman legions. Through the Middle Ages, religious banners were carried into battle. And from the time of Constantine banners have been used in Latin and Byzantine religious processions. The banners on the following pages are from *Signs in Cloth*, an exciting collection of contemporary American religious banners and hangings assembled last year by Christian Art Associates. Some of them were made by appliqueing (sewing or gluing) cloth on cloth, some were dyed, others are the result of silk-screening, painting, hooking, weaving, knitting, embroidering, and machine stitching. The symbols they bear are contemporary, often abstract. Do they speak to people? The answer is a loud yes. They speak so positively that a dozen or more churches have held banner-making workshops to give their lay people a chance to create their own visual witness.



Spiritus Sanctus (center) was produced by the Valparaiso University Liturgical Art Workshop, and is owned by Valparaiso University. The flanking banners, both titled **Man's Faith Is God**, are by Mrs. Ronald Hemstad and are owned by the Lutheran Church of the Good Shepherd, Minneapolis, Minn.



SUNGOD
By Ann Stickney



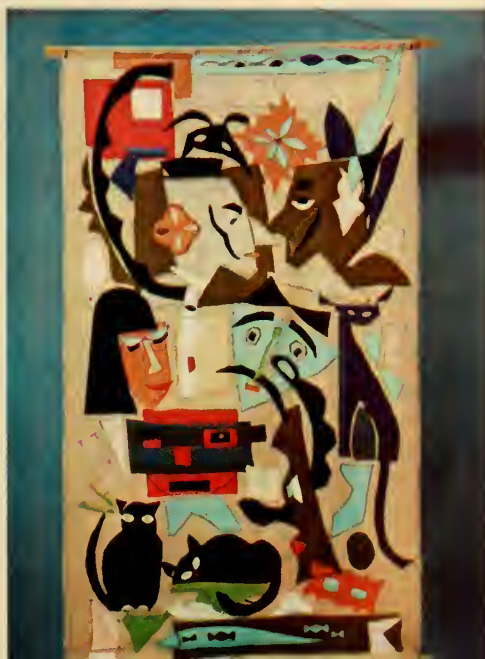
LE SOLEIL
By Gretchen H. McCarthy



II
By Phyllis Freeman



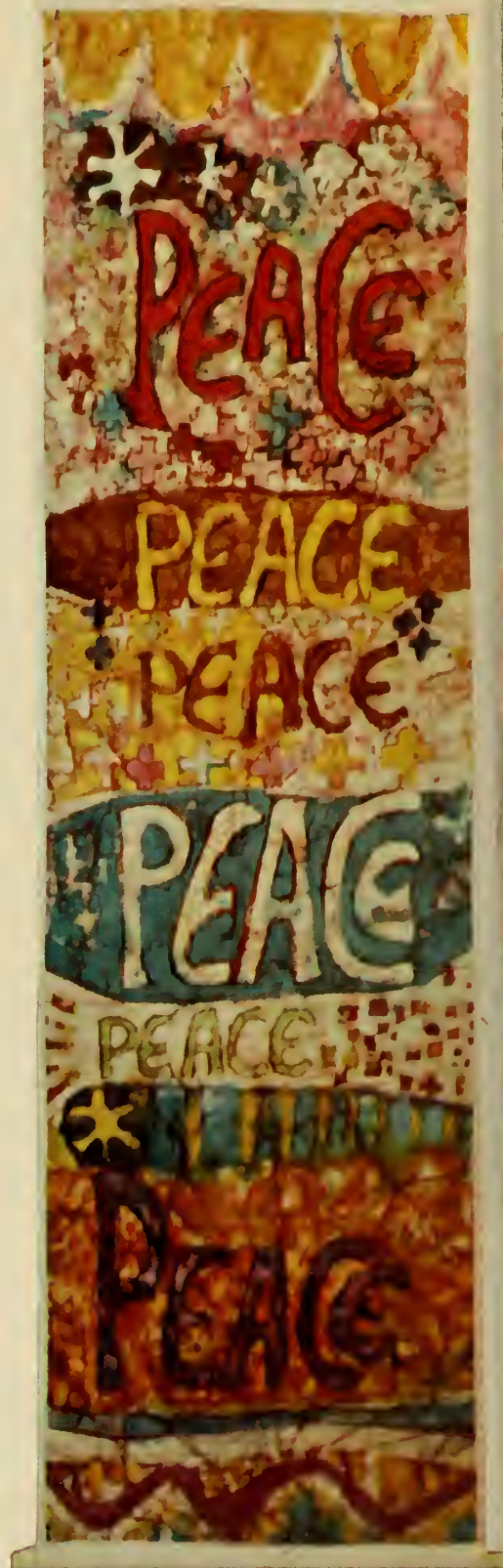
PENTECOSTAL WEAVING
A pulpit hanging by Signe Ortiz
Owned by Grace Lutheran Church, Eau Claire, Wis.



THE LOST SOULS
By Cornelia Damian Tait



PEACE
By Anne Holmes



PEACE
By Sister M. Kilian Kenny

The use of banners in America today is not limited to the church, the military, or parades. A banner says something in a dramatic way—if only by a brilliant flash of color—and it gives the feeling of motion even when it is not moving. All these qualities make banners an effective communications medium, and recently they have sprung to prominence in advertising and at exhibitions and other public events. It is not unusual, either, to enter a contemporary sub-



SHALOM

By Sister M. Kilian Kenny



PEACE

By Robert W. Andersen

urban home or city apartment and discover a banner providing a meaningful decorative focus. It may have been made by the lady of the house or some other member of the family, too. Some of the banners in *Signs in Cloth* were for sale. The least expensive was \$10—a modest-sized felt applique banner. Two others were valued at \$1,500 each, a large 80 by 78-inch silk and velvet banner, and a hooked-wool banner 72 by 48 inches. The average banner

price was a little over \$200. But banner-making techniques are not strange or especially difficult, particularly if you can sew. Materials are not necessarily hard to handle or expensive, and individuals or groups of people can make banners from their own design or designs purchased from an artist for a relatively small cost. Assistance in setting up workshops is available from Christian Art Associates, 1801 West Greenleaf, Chicago, Ill., 60626.



SAINT JOHN
By Isabel Beaudoin



DOSSAL
By Zelda Strecker



PRIMACY OF PETER

By Mary Carter Blair
Owned by Peter Blair, Jr.



LOVE IS A BITTER PILL

By Gene Tarpey
Owned by Mr. and Mrs. Robert McKay



THE SPRINGS OF LIFE

By Linda Morgan



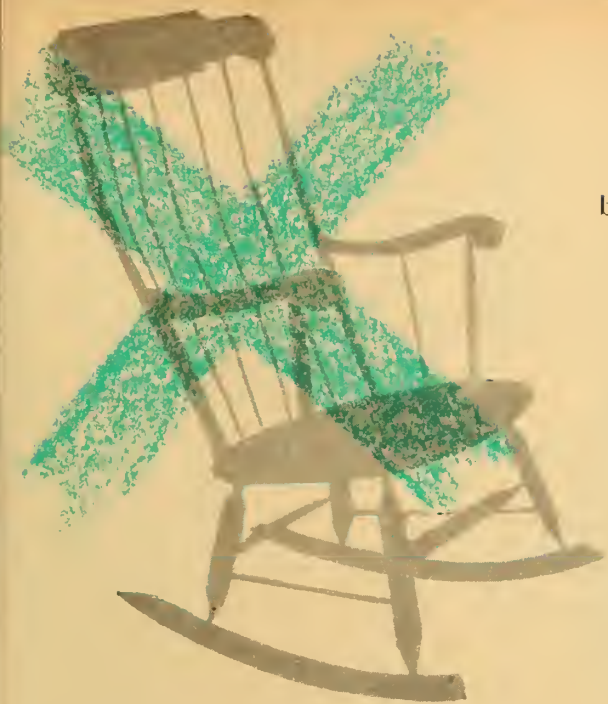
JOY

By Herbert R. Williams

Will banners, even processions with them, become a permanent part of Protestant liturgy? Richard R. Caemmerer, Jr., president of Christian Art Associates, says: "It is too soon to know whether all the banner making and talk of banners occurring these days is simply a fad. Whether it is or not should be of little concern. Banners have an interesting history. Banners make a distinctive impression. Why not use them? Out of the simple stuff of the household—from common fabrics and threads

held together with glue and cement, and craftsmanship and artistry and genius—comes the sign, the intention to communicate. Get only new beauty from these images, and you will have more than you brought with you. Get a feeling of newness and even strangeness, and you will have questions to answer which you never had before. Get an inspiration or a theological or religious truth newly stated, and you will have come away with as much as the artist brought to you. Creativity in any form is exciting."

—Helen Johnson



There are old ladies who like to sit contentedly by the fire and knit. And then there are women who just don't have time to get old. They are more likely to be refinishing furniture than sitting in it.

NO Time for Rocking Chairs

By NATALIE MILLER

THERE are certain things no one ever told my mother. One of them is about age. Possibly this was because when Mother was in her impressionable years, at the turn of the century, age, like sex, was a delicate subject not to be discussed openly.

Anyway, Mother never learned the maxim "it just isn't done at her age." The first evidence of her ignorance came right after World War I. She was over 35. My father had died unexpectedly, and everyone assumed that she would return to her secretarial job to support her two small children. Instead, she announced blithely that she was going to college to get a teaching degree. It was the only practical thing to do, she explained; then her holidays and working hours would coincide with her children's. Mother prides herself on being practical.

The townspeople's collective eyebrow flew skyward. But before any-

body had time to explain to her kindly that a woman past 35 does *not* go to college, she had enrolled in Boston University. And since she did not know any better, she stayed until she got her degree. Then she began a teaching career in a Boston suburb that lasted more than 30 years.

My brother and I grew up, but it never occurred to us that Mother was growing older, too. She never mentioned it, and certainly she never slackened her pace.

It was not until I was married and began returning home for rather infrequent visits that I could see that time was making slight inroads. Mother's hair was streaked with white, and there was a light tracery of crow's-feet around the eyes.

We tried to tell her, without mentioning age, that she should slow down but bewilderment and hurt would pass over her face.

"Why?" she would ask; and we had no good answer.

So she continued to take gourmet courses to learn how to make intricate salads for the "girls" in her Woman's Society. And naturally the only practical way to learn flower arranging was to attend the garden club workshops, even if her schedule was a bit tight.

So we went on thinking of Mother as robust as a dandelion, going on year after year as strong as ever and sometimes even stronger.

My Army officer-husband was stationed in the West when this picture of our hardy perennial underwent a sudden metamorphosis. A letter from Mother announced that some young whippersnapper (her term) had pushed a "low retirement age" for teachers through the school board, and she was going to have to retire.

We talked about asking her to

live with us, but decided that the nomadic life of an Army family would be too strenuous at her age. I read all the available books at the local library on retirement and the aged. They all advised leaving senior citizens in their own familiar surroundings if possible, and supplying them with things to do to make them feel needed.

After much thought, I decided to send yarn to mother and ask her to knit sweaters for her grandchildren. Grandmothers and knitting seemed to go together. If she finished the children's sweaters too fast, I schemed, I could send more yarn and ask her to start in on sweaters for my husband and me.

I sent off yarn, needles, and instructions for four sweaters, and though it was expensive, I felt very smug at my artful diplomacy.

I should have known they had not written those books about *my* mother. She wrote back thanking me for the yarn but saying that the sweaters would have to wait until she had finished moving. She owned the house where she had been born, in a small town in Maine, and she had decided to go back there. While I was recovering from this bit of news and my husband and I were trying to decide how to tell her diplomatically but firmly that women her age just do *not* start a new life all alone—she packed her belongings and moved.

getting along Together

My little girl had adopted the elderly lady down the street as her "extra" grandmother, and frequently visited her after school. When the old lady died unexpectedly, my daughter took the news hard, with many tears and protests of the unfairness of it all. Then she began to worry about the elderly husband being lonely.

One day she busied herself baking some cookies, and insisted on delivering them while they were still warm.

"Anybody can buy homemade

Soon her letters were full of the Grange, the Farm Bureau, her garden, and the success of her salads. We never knew what new projects she would tackle. One year it was redecorating the house. Another year she took up fishing. Then she became a local chairman for the heart fund. Gradually the picture of our hardy perennial glued itself together again.

Except for a few tell-tale cracks, it looked as it had before she retired. About that time, the Army transferred us overseas, and we left with no special anxieties about her. But as winter approached, her letters began to mention a cough she could not shake. Our concern flared up again.

She was not young, we told ourselves. Other people her age were content to sit by the fire and doze. Maybe her mentioning this cough was her way of letting us know she realized her advancing years. Frantically I sent her flannel slips, warm slippers, and shawls. I hinted that the children could still use those sweaters. Would she like a rocking chair for Christmas? we asked.

She wrote back that a rocking chair would be fine. With a knowing nod, we sent her a generous check so she could buy one.

We pictured her snug and warm, rocking gently by the kitchen stove with her shawl about her shoulders and her white head bent over her

cookies," she explained to me, "but only a wife brings them straight from the oven for the first taste. I just thought he might especially be missing warm cookies."

—CATHY BURDEN GRIEBNER, *Lewiston, N.Y.*

In a supermarket I was nearly impaled on an antenna protruding from a shopping cart pushed by a young woman. Apologizing, she explained that the two-way radio attached to the antenna was for communicating with her husband, shopping at another store in the neighborhood.

As she started down the aisle, I heard a male voice advise: "You'd better buy it there, it's 3¢ a can cheaper."

—ARTHUR BADGE, *Jackson, Mich.*

knitting needles. Whistler's mother could not have looked sweeter.

The next mail shattered that little masterpiece of imagination. Mother's cold was better, she said. She thanked us for the generous check, which had come right in the nick of time. She had found a lovely antique rocker in the barn. All it needed was refinishing, and there was a new course on furniture refinishing starting in the next town. It would only be one night a week, and since cabinetmakers charged so much, the only practical thing for her to do was to take the course. She said she knew we would not want her to travel those snowy roads at night on unsafe tires—so she used our check to buy new snow tires!

As for the sweaters, she added in a postscript, she had found a little old lady down the street who needed something to do to make her feel wanted.

My husband pointed out as he revived me that I was foolish to worry about mother. "After all," he said sagely, "age is only a state of mind." I guess he was right—she was not yet 80.

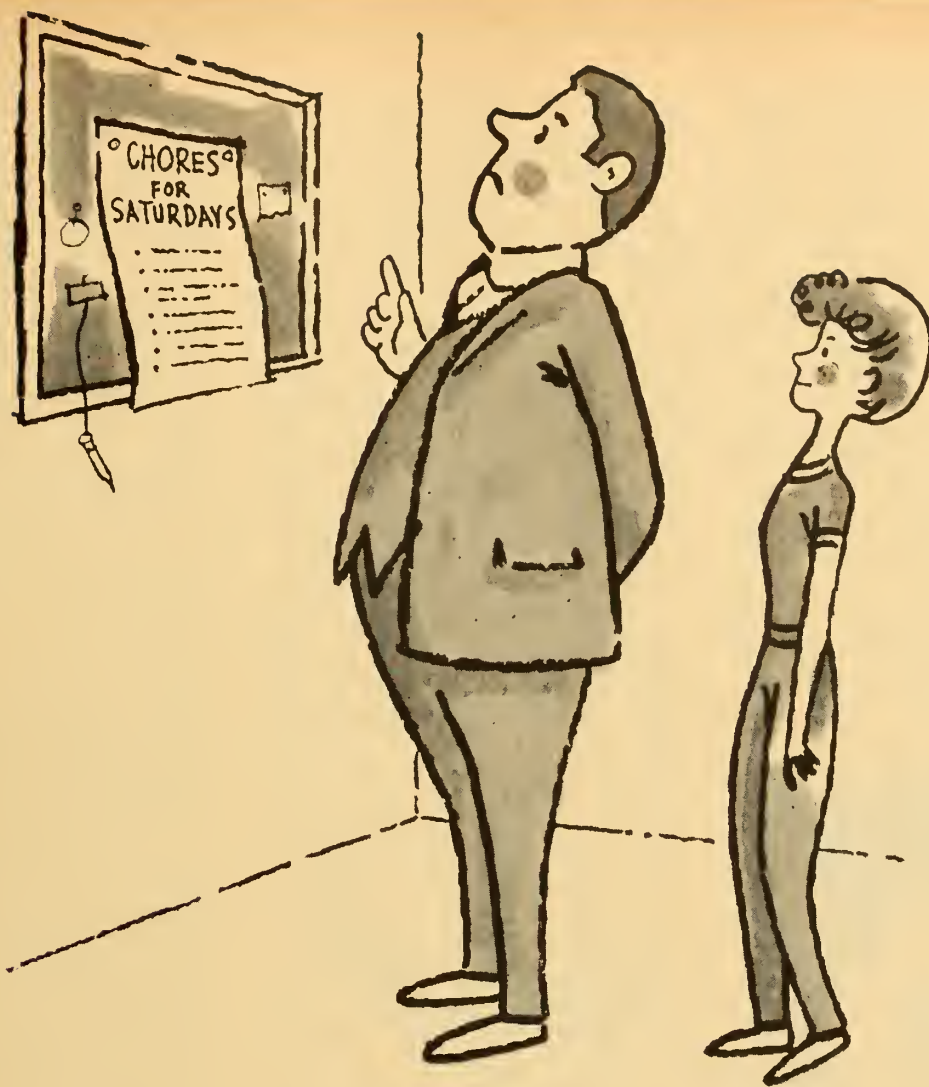
Today, at 87, she has again passed her driver's test as required by law for all senior citizens. She writes she is delighted for now she will have no problem getting to her crewel embroidery lessons on Mondays! □

One Christmas we did some of our shopping through the mail. Across the bottom of our order my wife wrote, "Merry Christmas to all of you!"

Ten days later our package arrived, mostly clothing for us and the five children. It was fun opening the package, but what really warmed our hearts was a note on the bottom of our returned order blank: "And a Merry Christmas to you, sizes 38, 36, 14, 12, 10, 8, and 6!"

—HENRY E. LEABO, *Tennessee Colony, Texas*

Little tales for this column must be true—stories which somehow lighten a heart. TOGETHER pays \$5 for each one printed. No contributions can be returned.—EDITORS



Sleepy, homework not done, too tied up to be available for family vacations and responsibilities. When these hazards of her job overtake the baby-sitter—and her family—it's time for mom and dad to lay down ground rules to protect her, and themselves.

Baby-sitting Is a Family Affair

By LOUISE PURWIN ZOBEL

AS SOON AS our three daughters graduated from needing baby-sitters to being baby-sitters, our household erupted into chaos.

If you have teen-agers you know what I mean. If you hire teen-agers to sit with your babies, you may

wonder why we needed to lay out ground rules.

We have not had too much trouble about setting the time our girls are to return home since the night we called the police. A couple we knew only slightly had

engaged our middle daughter, then 14, to stay with their baby until 9:30 on a Wednesday night. At 10:30 when I began thinking of bed, middle daughter was not home. So I called.

No, the people were not back;

no, she had not heard from them. "Where did they say they'd be?" I asked.

"They didn't."

"But surely they left you a telephone number."

"No, nothing."

Not much use reminding her then that she was supposed to insist on an emergency phone number. Out of the corner of my eye I saw my husband taking off his shirt. I motioned him to put it back on and told her: "Tomorrow is a school day, and you have to be up at 6:30. Get your coat. We'll be right over."

Her father drove me to the house and took her home to bed. I sat. At half-hour intervals my husband

tions, but he did volunteer to keep us company.

At 2:30 the parents casually brushed past the police car at their front door and sauntered into the living room. "How nice to see you," they said politely.

Although we have never had to cope with such flagrant tardiness again, our girls did sit for people who returned an hour or two later than promised. This presented two problems: the girls were not getting enough sleep; neither were we because we always waited up for them.

So we have learned to be rigid about the time our daughters are to get home: ten o'clock on week nights, midnight on Fridays and Saturdays. We urge the girls to give this surfeit information to clients in advance so they can hire someone else if it does not suit their plans. The girls do not sit a second time for people who fail to appear by the promised time.

Sometimes, of course, people are unavoidably delayed. Then we expect them to call the sitter and the sitter to call us. And we do expect parents to leave an emergency number.

In their early days as sitters, the girls too often gave us the confident assurance that: "It's okay. I'll do my homework while I'm baby-sitting tonight." This turned out to be not quite accurate. Now we make sure school assignments are completed first, and we prohibit jam-ups of baby-sitting jobs that leave no time for homework.

Mealtime may become another serious problem in baby-sitters' families. One weekend daughter number one informed me: "I have to eat early tonight. Mrs. Johnson expects me at 6:30." Youngest daughter said: "I have to eat early, too. Mrs. Stevens said I should come at six." And middle daughter interrupted: "I can't eat until later. I'm staying with the Baker children, and they're going to a wedding reception. They won't be home until seven or seven-thirty."

That was when I put my foot down. Dinner is at 6:30 at our house because that is the time that is most convenient for our principal breadwinner. He and I prefer

to have all our children home for dinner, but if one of them is absent, some arrangement has to be made that does not involve my cooking three or four separate meals.

We really feel that people who employ a baby-sitter over a normal meal hour should plan to feed her, but if clients make it clear they do not intend to do this, our girls have a choice. They can turn down the job, or they can rustle up themselves something to eat. The responsibility is theirs, not mine.

When the girls do eat a meal at an employer's house, of course we expect them to do a first-class kitchen cleanup. If they bathe the children, they tidy up the bathroom. Sometimes, as a friendly gesture, they may wash family dinner dishes or fold clean clothes. But we resent people who take advantage of them.

For instance, our oldest daughter was barely 12 when she landed her first baby-sitting job. An acquaintance hired her to help with games at a three o'clock birthday party. About noon the lady called and asked her to come right away, so our gal gulped her lunch and hurried over. The mother escorted her into the kitchen and pointed to a week's accumulation of dirty dishes. "And don't forget to sweep the floor," she called back over



called to check on me. At midnight he dressed again and came to join me.

At 12:30 we called the police. The sergeant was not too sympathetic. "It happens all the time," he said. "People hire a sitter and stay out later than they expect."

By 1:30 even the sergeant was beginning to wonder. I gave him the name and he checked automobile data for five counties. "Nope, no accident," he reported. "Do you want to take the kid to the Juvenile Detention Home?"

I didn't.

At two o'clock the sergeant sent an officer to see how we were doing. He had no concrete sugges-



her shoulder as she left the room.

An hour later she pulled down the ironing board and smiled sweetly: "Now if you'll just iron these dresses for the girls to wear this afternoon..."

After the party was over there were more dishes, furniture to be moved, and things to be set back to rights. At 6:30 our daughter biked wearily home with \$2 in her pocket. She was radiant about her earning capacity, but I thought she had put in a long, hard afternoon for a 12-year-old. And I still resent her employer's duplicity. If that woman had wanted housework done at baby-sitting wages, why didn't she say so!

Many times people do ask the girls in advance if they would mind ironing or dusting while they sit. I used to applaud this, thinking it gave them good practice in housewifely virtues. Then I discovered my own ironing basket was forever overflowing—and none of my daughters ever had any clean blouses! This has improved since the day one of them dashed in at six o'clock and wailed: "Oh, Mom, please press a blouse for me to wear tonight. I've been ironing all afternoon at the Jamies', and I simply can't face ironing another thing!" I declined.

For a while, in fact, it looked as though chores at our house would always play second fiddle to baby-sitting jobs. Then my husband laid down the law.

It was on a Saturday morning, and I had asked him to help me with the breakfast dishes and sweep the patio while I cleaned the house.

"Where are the girls?" he demanded. "I thought they were supposed to help you on Saturdays."

Just then we heard the back door slam. Running after the bluejeaned figure racing down our driveway, he called: "Aren't you going to sweep the patio?"

"Sorry, Dad," she shouted. "Can't do it now. I'm taking the Lidstrom kids to the park."

The door banged again. "Did you clean up your room?" he asked the second pair of blue jeans.

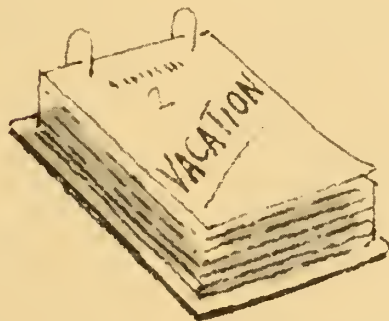
"Maybe tomorrow. I'm due at the Wilsons in five minutes. I'm baby-sitting there all day."

My husband started back into the house and was almost knocked over by the third sister. He made one more attempt: "What about the breakfast dishes..."

"Sorry about that, Mrs. Baneroft wants me to stay with the baby while she goes shopping."

The baby-sitters' father stormed into the kitchen and delivered his ultimatum: "You and I are going to sit down and make a list of things those girls are supposed to do around here. And they are not going to leave this house on Saturdays until their jobs are done!"

Since then the girls have become a lot more responsible about arranging baby-sitting assignments. But we have not always succeeded in juggling baby-sitting schedules



and family recreation. In a year when July Fourth fell on Tuesday we persuaded Daddy to take Monday off, too, so we could all go to the mountains.

The daughter who worked at a summer-long sitting job thought she would be free to go. Then a week in advance she asked Mrs. Burton, "Will you be needing me over the July Fourth weekend?"

"That's right, Tuesday is a holiday. No, I don't think we'll need you Tuesday."

"How about Monday?"

"Oh, come Monday as usual."

"You really need me Monday?" daughter asked wistfully.

"Yes, be sure to come Monday."

So that finished that. We could not leave our daughter alone in the house for four days, and it was not worthwhile going to the mountains just for Saturday and Sunday. The whole family was disappointed, and disappointment turned to real frustration Sunday night, July 2, when

Mrs. Burton called. She would not need her sitter on Monday after all! Next time we will try to consider vacation and holiday plans before we let a daughter commit herself to a job.

Vacation sitting jobs present additional problems. The degree of responsibility others expect our girls to assume sometimes surprises us. I suppose we should be flattered when people expect them to cope with just about anything, and we agree that they are dependable, trustworthy girls. But several times people have asked if a 14-year-old would be a proxy parent for two or three weeks, staying alone in the house with several small children while parents vacationed. This is too much responsibility for anybody's 14-year-old daughter.

We also think a teen-age baby-sitter should not be expected to administer complicated treatment or medication to a sick child. In fact, we think it is unfair for a mother to hire a sitter when her child has a temperature of 103. She needs to be with the child, and she has no right to assume that teen-agers are immune to contagious diseases. It would take a lot of baby-sitting jobs to make up the financial outlay—to say nothing of the unpleasantness—of my husband's enforced week at a motel after one of our daughters caught mumps from a child she sat with.

Actually, most of the people our girls work for are thoughtful, generous, and reasonable. Many, I am sure, would be more considerate if they realized what a crisis they can create in their sitter's family.

Our daughters, too, are rather nice people. They truly enjoy baby-sitting and have found many non-monetary values in the experience. By the time they become mothers they will be better capable of mothering, and by the time they need to hire sitters they should be desirable employers.

Things are a little better for their father and me now that they are beginning to understand how their activities must fit into the family framework. At least, we have reduced the chaos. Even so, it is a mixed blessing to be the mother of baby-sitters. □

Would GOD Want A Dead Cat?

By GEORGE P. CARTER
Pastor, United Methodist Church
Mill Valley, California

Another of the disciples said to him, "Lord, let me first go and bury my father." But Jesus said to him, "Follow me, and leave the dead to bury their own dead."
—Matthew 8:21-22

A LOCAL columnist reported the story of a little girl whose pet cat had died. Seeking to comfort her, a parent said, "Don't worry, honey, your kitty has gone to heaven to be with God." The little girl's response: "What would God want with a dead cat?" And that is a good question.

Some people have given up on the church because they see it as about as useful as a dead cat. They see it as something which is not living anymore, and they can't imagine what in the world even God would want with it. They see no evidence that the church is Christ-like and at work in the world, or they see more evidence of Christ's influence outside than inside the Church.

The Church as a Dead Cat

Some persons give up because they see the church as an appendixlike vestige of the past. Its creeds and rituals are the same for generations. Its symbols and spokesmen are seemingly unchanged for centuries and have no present value for them.

Other persons have given up on the church because they believe it lives too far out in the future. They say its demand that persons live today in terms of God's kingdom is totally unrealistic. They hear the church crying, "Peace!" and there is no peace. They hear the call for brotherhood, and there is no brotherhood. They accuse the church of demanding the impossible in today's real world.

Some persons give up on the church because it seems to be speaking to irrelevant questions: "What if everyone were to lay down arms?" That, they say, is an irrelevant question for our age. The likelihood of everyone's laying down his arms is so remote that it is not a part of the real world in which we live. It is not a present possibility.

"What if everyone were completely honest?" That is irrelevant, too. Everyone is not completely honest, and that question just doesn't matter to a human being who is working out his life on a day-by-day basis.

Other persons give up on the church when they see that it does not act, but only talks. It does not act because its time is spent in choosing, making plans and decisions, but never in following through with a plan as though it means business.

Although many persons have given up on the church for a variety of reasons, there are still some who relate to it on certain occasions. They are around on Easter Sunday. They come occasionally, to worship and take part in certain ritual functions. They want a daughter to have a church wedding, a minister for grandpa's funeral. The vitality of God at work in the world is seldom, if ever, seen by people who attend only the ritual functions or relate to the church as they happen to decide on a given day or season.

To find out when the church is alive, we can turn to the secular press to ask what the news media find worthy of reporting about it. Newspaper and radio and television advertising is sold on the assumption that the public is interested in what is reported. The headlines report that which interests the public. When, then, is the church not a dead cat? When it makes the headlines!

The church has been in the headlines quite a lot lately as news reports deal with the way in which the church is involved in society's efforts to change. Headlines report what "upsets the apple cart," as many would see it. There are too precious few self-conscious Christians acting to build a better world. So the headlines often reflect the reaction of the hundreds of thousands of persons who are upset by fellow churchmen who are publicly acting out their Christian consciences. But the actions of these few are signs of vitality—that the church is not a dead cat.

Read the stories carefully. One article on unrest in churches reported several instances of public action by persons identifying themselves as Christians, others reported instances of involvement in activities to change racially segregated patterns of society, efforts to push our government toward peaceful negotiation, and programs to give the poor a fair shake in the economics of American living.

Behind the headlines, however, was the reaction to this involvement: "I don't like it." "I'm upset." "Your conscience-directed action bothers me." Illustrating this

reaction was the blood-stained face of a Roman Catholic nun hit by a rock thrown during her march for fair housing, a minister forced out of his church because of involvement in social action, members of a congregation split down the middle over a matter of social conscience.

The church is not a dead cat when it is doing something important with people. It is news when we stop preaching so much and start practicing what we preach. Talk is cheap. We often are willing to pay the price of freedom in the pulpit, but we seldom are willing to pay the price of acting out the implications of our preaching.

We talk a lot about personal reconciliation and about persons being made whole. We speak of community action to serve men. We discuss the great global issues which separate brothers and tragically divide men. Much is said about fighting the dehumanizing factors at work in this complex urbanized world. We speak often as though a local congregation could choose whether or not to move out into the world; whether to deal with the world of pressure, upset, and tension; in short, whether or not to deal with life itself! Yet we have no choice about this. We are in the world just as it is whether or not we choose to be. The issue is our self-consciousness about being alive in the world in God's name.

An Old Testament character in the Book of Judges can be instructive to the church: Gideon is leading an army of 32,000 troops to face Midian, but he realizes that with so many he cannot do the job. He weeds out his troops to 10,000 of the finest warriors. After testing and trimming, Gideon then uses all his wisdom and inspiration. He weeds his army down to only 300, and he leads them to victory.

Maybe the church needs to do some trimming of its troops. If we are to be no longer like dead cats, we must no longer be concerned with assembling masses of people and constructing massive barns in which to seat them a few times a year. At this point we must become concerned with those who are ready to move and to be the church in the world.

Have You Given Up On the Church?

Of course, many persons who have given up on the church because it seems to be a dead cat have taken the easy way out. Anyone can stand outside and throw rocks, shouting about the church's failures, its impotence to move society for the better. If you are among these, I say, come on in and push! Your voice is needed. You can help to save a congregation from the too easy temptation to become just another group of nice people.

The church needs those who stand outside because they have given up on the church as it is. We need them more than they may think. But the revolutionaries who really want to change the world will not be the reluctants who would rather stand outside and holler than get inside and work.

We must be the church! What other agency has a meeting place at every crossroad in America? Through what other agency can you secure a meeting hall and structure in every community in the land? If you want to change society—here we are. Come on in!

We have a leader who came to change—not just men's prayer life but their lives in relationship with one another. The great revolutionary hope of the church

is that someday we will be infiltrated with followers of the revolutionary Christ who leads the church as an agency of change in society. The church must be that if it is to have health and life. Come on in, you revolutionaries. Keep us from being congregations that talk and do nothing.

To those who have given up on the church because the questions they ask are not the questions being answered by the church, to those who feel lonesome and don't see much Christlike vitality at work in the world, I say come on in. You can sit beside others who are asking some of the same questions about where in the world that Christlike spirit of truth is to be found.

We do not depend on the preacher on Sunday morning for the spirit of truth, nor the teacher on Tuesday morning, nor the politician on Wednesday morning, nor the businessman on Thursday morning. We don't depend on these authority figures to tell us where truth is. The truth comes as we ask questions and seek out the answers in discouragingly slow and unsure ways.

Some who are in the church are asking the same questions as others who have given up on it. In the church you can find company for discovering and living by the truth. Even though you may find yourself beside someone else whose questions are vague and discomfiting, come on in and let's ask the questions together.

The message of Easter came to those who had given up on Jesus' way of doing things. They were at the tomb to take care of Jesus' body. They were going to conform to the ceremonial expectations of their day, to honor the dead as their fathers had. They were there to do all the expected things. And these were the followers whom Jesus had taught that it was none of their business to bury the dead.

They came alive only when they understood that it was not the body they were to deal with but the living Christ whose spirit still was in the world. The message of that first Easter was addressed to people who had been defeated by the most ordinary circumstances of life—those who were wandering aimlessly on a dusty road toward Emmaus.

Death comes to everyone. Jesus never taught anything but this. Life and death are part of one piece of cloth. His followers were defeated because they had not taken seriously this truth about life—that it includes death. It took his presence with them—and still some did not recognize him—to help them take seriously the facts of life, which include death. Only then could they be free to abandon themselves to be fully alive in the world.

When they understood that only as one contemplates his own death and the death of those closest and dearest to him in a totally realistic way can he be free to live, then they were free to live. Only then could life go on unthreatened by the fact of death.

This is the Easter message. God's work is here for us of the church to do. It will not be done by those who are concerned with dead cats. It cannot be done by those who are not yet alive to the fact that even though death is real, life goes on and is good.

What in the world would God do with a dead cat? I can't imagine. It is up to all who are unwilling to be part of a dead-cat church to insist on letting it live again. You who have given up on the church—most of us do sometimes—are called to be part of God's work that goes on despite all our reasons for giving up. □

As the Mid-East cauldron boils hotter, more than 1.5 million Arab refugees wait and hope—and hate the Israelis. For more than 20 years, the tree of justice has borne only bitter fruit for these . . .

EXILES FROM THE PROMISED LAND

By A. C. FORREST

ABOUT THE WRITER

The Rev. A. C. Forrest, editor of *The United Church Observer*, magazine of the United Church of Canada, is nearing the end of a 10-month tour of the Middle East, Greece, and Africa. As editor-at-large operating out of Beirut, Lebanon, he has been writing for his own publication, for *Interchurch Features* (in which TOGETHER participates), and for other journals, both religious and secular. He returns to Toronto in July.



Dr. Forrest has visited the Middle East five times during the past 12 years. Though sometimes the target of severe criticism for his sympathetic writings about Palestinian Arab refugees, he always has divided his time between Israel and the Arab nations. On his current tour, he already has visited Israel three times, spending the Christmas season in Bethlehem and Christmas Eve with a shepherd in the nearby hills.

This report was filed last December before the Israeli retaliation raid on the Beirut airport, an action officially condemned by the United Nations Security Council.

—YOUR EDITORS

—BEIRUT, LEBANON

WHEN I RETURNED to the Middle East for this, my fifth visit, an extended one, I decided I would try to avoid writing again about "the poor Arab refugees."

Instead, I hoped to tell the success stories of the refugees who made it out of the camps and caves to a good life in Kuwait, or Beirut, or Europe, or America.

It seemed to me that we had heard enough about those tired refugee mothers with hungry and sick children in the crowded camps of Jordan, so many of them suffering in their tents, living on the meager charity of the world, waiting hopelessly to go back to their homes in a one-time promised land.

For there are other kinds of Middle East refugees—attractive young university students on scholarships, cabinet ministers and ambassadors, clergymen and professors, successful business and professional people. All lost their homes and lands in Palestine in 1948 and have never received recompense for what Israel got and has never yet paid for.

They are among the 60 percent of all the Arab refugees—including almost all the Christians—who are *not* in camps and have made a new life somehow with relatives or in rented homes. UNRWA and the churches, CARE, OXFAM, the Red Cross, and other agencies, along with the Arab governments, all have done a great deal—



At Baqa'a, the largest of the east-bank emergency refugee camps in Jordan, the stinging dust storms are scarcely over when torrential rains come to turn the parched earth into a sea of mud. The United Nations Relief and Works Agency (UNRWA) is replacing as many tents as possible with weatherproof shelters.

in the absence of a just settlement from Israel—to help these homeless to a better life.

But I find it is still “the poor refugee” who commands my attention and whom I must tell church people about. For I am afraid he is doomed to continue indefinitely in those wretched camps, embittered by 20 years’ suffering.

A Plea to Christians

As a group of Middle East church leaders wrote recently to fellow Christians in an open letter which was forwarded to the World Council of Churches and Pope Paul VI:

“We have seen hundreds of thousands of innocent people, the great majority of them women and children, languishing in our crowded refugee camps, displaced from lands and homes to which they long to return. Another generation of Arab children is being reared in these unnatural conditions, inadequately fed, improperly sheltered, clad in cast-off clothes.

“Brethren: We have seen hope among our people give way to hopelessness, and sorrow turn to despair. We have seen anger turn to hatred, and we are deeply grieved for these things need not be.

“We are afraid that war will break out again. If it comes, it will bring further suffering to the innocent of both sides and probable disaster to the nations of the Middle East. It may bring confrontation between the great powers and explode into a world conflict.

“We believe that even worse than the continuing threat of violence is the deepening sense of injustice, and the growing conviction that there is no solution outside war.”

When Palestine was divided in 1948 and war broke out between the Israelis and the Arabs, about 750,000 Palestinians fled from their homes. Most of them were peasants. After the cease-fire they became refugees in Gaza, Jordan, Syria, and Lebanon. The United Nations Relief and Works Administration (UNRWA) was set up to provide subsistence for them. For 20 years they looked forward to the time when a settlement might be reached and they could return to their homes or be compensated for what they lost.

Many, of course, emigrated to a new life in distant parts of the world; many found work in other Arab countries. But many found no work, and by mid-1967 their numbers had increased to 1,364,292—for the Palestine refugees have a high birth rate.

During the Six-Day War that year, about 250,000 of them fled eastward again; most became refugees for the second time. But others left their homes on the west bank of the Jordan to join the ranks of the homeless for the first time.

An additional 100,000 Syrians were displaced from their homes when Israel occupied the Golan Heights. And then, in the autumn of 1967, about 400,000 Egyptians were displaced from Suez and Ismailia and other

communities on the west bank of the Suez Canal when its vital oil refineries were shelled by Israeli troops.

So now there are more than 2 million Arab refugees and displaced persons in the Middle East. Their suffering and bitter sense of injustice, and the determination of the whole Arab world that justice will be won for the refugees, makes the Middle East a cauldron of violence and hatred and a primary threat to the peace of the world.

It is difficult to say who among the refugees are suffering most. Some who have made their own way in caves and hovels or by living with relatives may have the most difficult time of all. Other "economic refugees" never left their homes. The 79,000 of them in tents in Jordan, and another 10,000 in tents in Syria, seem the most wretched to me. (By the time this is read I expect two thirds of those in Jordan tents will be living in tiny prefabricated shelters in the Jordan camps. Relief agencies combined in a crash program to raise funds and to get them out of the tents before snow flew.)

Summer Was Bad, But . . .

I have seen those women and children on and off through the years, but always in summer. When the winds blew, the dust settled on their faces like flour from a mill. I saw them streaming along the roads by the thousands in 1967. I watched them coming into the camps searching for lost children, mothers and fathers, wives and husbands.

Mothers gave birth to babies by the side of the road

—if fortunate, under a tree—and many died by the way in the heat and the dust and the flies. Their eyes were sunburned and infected and their sick and empty stomachs rejected the inadequate food.

And malnutrition! I used to marvel at the blonde hair of so many children, until I learned this is what lack of food does. In every clinic you see scrawny babies with big stomachs and big eyes who are starving. And I learned a new word: rehydration. Each clinic has its rehydration setup to feed food and water back into the system of an undernourished child.

. . . Winter Brings New Misery

But this winter I saw something new in these camps: the rain, the cold, and the mud which add to the misery of a miserable people. The mud is like prairie gumbo; it sticks to everything. Even the new huts have only earthen floors. A few have small oil stoves for their tents; the rest have only their hate to keep them warm.

I chatted for a while one evening with an UNRWA doctor in the big camp near Amman, where more than 30,000 are sheltered in tents. "The people's health isn't bad," he said. They suffered from bronchial diseases, and there were some serious outbreaks of infectious skin diseases.

There are two bathhouses for the 30,000 in this camp, with 19 showers in each. And there are 170 water taps and 538 private latrines, plus some primitive "holes."

That's better than in 1967. I was in one of those early
(Continued on page 55.)

Refugee children, hopeful of someday escaping their cruel environment, are eager to learn in UNRWA schools. Many observers say these youngsters are growing up in an atmosphere so charged with bitterness against Israel that they will join growing guerrilla bands and make more Middle East wars inevitable.



FACTS AND FALSEHOODS

By A. C. FORREST

DURING the past 12 years, I have visited many of those heartbreaking refugee camps which are the makeshift homes of 1 1/2 million displaced Arabs. And I have come to agree with those who see the Palestine refugee problem as one of the great tragedies of our time.

Yet we who have seen these things and tell about them in the press and speeches and sermons are called anti-Israel and anti-Semitic. In 1967, after three weeks visiting the camps and writing about refugee conditions, my reports were called "monstrous allegations and falsehoods" by the Zionist press.

What are the facts and falsehoods? For years the refugee story has been distorted by propaganda, and ordinary people may be forgiven for their confusion. A recent book, *The Evasive Peace* (John Murray, London), helps clarify much of it. It was written by John H. Davis, the former commissioner-general of UNRWA, the special agency set up by the United Nations to care for the Palestine refugees and homeless following the 1948 partition of Palestine.

No man is better informed on the refugee problem than John H. Davis, who now is president of ANERA—American Near East Refugee Aid. No man is more highly respected in the Middle East and among his former associates at the UN. He devoted one chapter of his book to the refugee problem and carefully raises the questions and answers on why they fled, and why they are still refugees.

The Israeli-Zionist claims can be answered with Mr. Davis' comments:

ISRAELI-Zionist Claim: "The 750,000 refugees left voluntarily."

Davis' Answer: "Voluntary emigrants don't leave their homes with only the clothes they stand up in, or in such a hurry or confusion that husbands lose their wives and parents their children. . . . Panic and bewilderment played decisive parts in the flight. But the extent to which the refugees were savagely driven out by the Israelis as part of a deliberate master plan has been insufficiently recognized."

Israeli-Zionist Claim: "The Arab authorities ordered the civilians to leave to clear the way of advancing armies of the Arab states."

Davis' Answer: "There does not appear to be one shred of evidence to substantiate the claim that the fleeing refugees were obeying Arab orders. An exhaustive examination of the minutes, resolutions, and press releases of the Arab League . . . of day-by-day monitorings of broadcasts from Arab capitals . . . failed to reveal a single reference, direct or indirect, to an order given to the Arabs of Palestine to leave. All the evidence is to the contrary; that the Arab authorities continually exhorted the Palestinian Arabs not to leave the country."

Israeli-Zionist Claim: "Arab spokesmen fed them wild stories of Israeli atrocities that sent them fleeing in panic."

Davis' Answer: "What now seems clear is that Arab governments, by inept and exaggerated publicizing of Jewish atrocities by press and radio . . . unwittingly added to the panic and confusion in a population that had for years witnessed the spectacle of Jewish terrorists . . ."

Israeli-Zionist Claim: "The Israelis did not commit atrocities."

Davis' Comment: "After the massacres of Deir Yassin and Katamon [the flight] became a stampede. Deir Yassin, an Arab village to the east of Jerusalem, was attacked on April 9, 1948, by two terrorist groups, the Irgun Zvai Leumi and the Stern Gang. According to the eyewitness account of the International Red Cross representative, 254 men, women, and children were slaughtered and many of their bodies were stuffed into a well. The commander of the Irgun, Menachin Beigin, subsequently wrote that the Arabs were seized with limitless panic and started to flee for their lives. . . . In the rest of the country, too, the Arabs began to flee in terror even before they clashed with Jewish forces. The representative of the Red Cross reporting on the butchery at Deir Yassin said that it had all the evidence of deliberate massacre by a band admirably disciplined and acting under orders."

Israeli-Zionist Claim: "The Arabs could have remained in Israel, if they had wanted to."

Davis' Comment: "For tactical reasons the Zionists had accepted at the UN the huge Arab minority envisaged by the partition plan, just as they had accepted the equally

distasteful internationalization of Jerusalem. But in fact the state had overwhelming reasons, over and above ordinary consideration of Arab enmity, for wishing to get rid of its Arab minority." After the state was proclaimed a reality, Davis continues, "They shifted to a policy of deliberate pressure on the Arabs to flee, ranging from expert psychological warfare to ruthless expulsion by force."

Israeli-Zionist Claim: "The United Nations resolution saying that the Arabs should be allowed to return or be compensated was put in a context of a final peace treaty and there is no peace treaty. Israel can't be expected to implement the resolution."

Davis' Comment is a quote from the General Assembly resolution 194 (III): "The General Assembly resolves that the refugees wishing to return to their homes and live at peace with their neighbors should be permitted to do so at the earliest practicable date and that compensation should be paid for the property of those choosing not to return . . ."

Israeli-Zionist Claim: "The Arab countries have done nothing for their own people."

Davis' Comment: "The evidence is quite to the contrary. The refugee host countries of Jordan, UAR, Syria, and Lebanon have been generous and hospitable to the refugees. In direct assistance they have spent more than \$100 million, mostly for education, health services, campsites, housing, and road improvement and the maintenance of security in refugee camps. . . . The people of these countries have borne with courage the economic, social, and other sacrifices and other hardships resulting from the presence of large numbers of refugees within their borders. Contrary to much Western thinking, the Arab host governments have also helped qualified young refugees to obtain employment, both within the host countries and elsewhere."

Israeli-Zionist Claim: "The refugee is lazy and would rather sit in UNRWA camps receiving UNRWA rations than work."

Davis' Comment: "By nature the Palestinian Arabs are friendly and an orderly people. They are also an innately industrious people—notwithstanding the impression to the contrary that a casual observer might gain from visiting a large refugee



Ahmad, an Arab lad, once lived there in Ein-el-Sultan, a now-abandoned camp near the ancient city of Jericho in the Jordan Valley. Before the 1967 "lightning war," nearly 20,000 Palestine refugees from previous conflicts lived in these now-empty mud-brick huts. All the refugees fled to the east bank of the Jordan.

camp today. . . . Following the upheaval of 1948, virtually all able-bodied male refugees who possessed skills . . . found jobs almost immediately and became self-supporting."

"In contrast, the farming sector . . . comprising 70 percent . . . did not fare so well. The problem is . . . that the refugees have become surplus farm workers in an era when the world and the Arab countries particularly have a surplus of farm laborers . . . hence the rural refugee from Palestine . . . became dependent on international charity. The reasons are not that they were held hostages . . . but they were unemployable."

Israeli-Zionist Claim: "Israel could not absorb the refugees. It would be national suicide to let them return."

Davis quotes General Dayan, who said in 1967: "Economically we can [let them return]; but I think it is not in accord with our aims in the future. It would turn Israel into a bi-national or poly-Arab-Jewish state instead of a Jewish state, and we want a Jewish state."

Davis continues: ". . . the wholesale clearance of the Arab population from a region allotted to the Zionists or seized by them was no coincidence but the result of an overall precon-

ceived Zionist plan. This has now been put on the record by Professor Walid Khalidi, in a published account of . . . the Zionist high command's general plan for military operations in April and May, 1948, entailing the destruction of the Palestine Arab community and the expulsion of the bulk of the Arabs living in areas which form the state of Israel."

YIGAL Allon, now deputy prime minister of Israel, referring to the tactics he used in the Galilee campaign, wrote later: "We looked for means . . . to cause the tens of thousands of sulky Arabs who remained in Galilee to flee. . . . I gathered all the Jewish *mukhtars* who had contact with Arabs in different villages and asked them to whisper in the ears of some Arabs that a great Jewish reinforcement had arrived in Galilee and that it is going to hurt all the villages in Huleh. They would suggest to these Arabs, as their friends, to escape while there is still time. . . . The tactic reached its goal . . ."

That is why the refugees have never been rehabilitated to their original homes. That is why there was further intimidation after the June, 1967, war which drove out another

400,000 to East Jordan and from the Golan Heights of Syria eastward. And it is why Gaza Strip refugees have been pressured all through late 1967 and early 1968 to leave. (About 40,000 did until Jordan finally stopped their crossing.) And it also is why only a handful were permitted back into Israel and occupied Jordan from the east bank after the 1967 war.

Little wonder the Arabs feel another war will be started by the Israelis and that more Arabs will be displaced from the lands they have occupied for over a thousand years.

Many of the Palestinians have been assimilated in other Arab countries and emigrated to other lands. Many will never go back to Palestine. Over half of them have been born since their fathers fled.

But most of them are determined to have justice, and that means return to the homes for which they never have been paid or compensated. The whole Arab world, divided on so many things, is united on this. Judging by the votes in the United Nations, the world governments believe an injustice has been done and that Israel should move to right that wrong.

But Israel has refused. For Israel wants a Jewish Palestine. □

(Continued from page 52.)

camps where there were no "holes" or taps or showers for 13,000.

The young doctor was typical of many displaced young Arabs. He had been studying at the University of Alexandria when war broke out and the Israelis would not let him go back. His home is in Ramallah in occupied Jordan; he's on the other side and not happy. (The Red Cross has managed to reunite many separated families this past year.)

"What am I going to do?" he asked earnestly. It is what they all ask. They think America could solve their problem. But in the absence of a settlement, the refugees' only hope is eventual victory through war.

It is fortunate and somewhat amazing that all but 175,000 of East Jordan's 740,000 refugees have found shelter outside the UNRWA camps. Some of them are in caves. I am impressed with caves. They don't blow over in the wind or let the floods in.

This winter I came to understand better some things in the Bible about weather—for instance, "And the rains descended and the floods came and beat upon the house and it fell . . ."

One night in late November about 60 tents went down in the rain at Marka camp. Without grass to hold the earth, the torrents swiftly sweep away not only a tent but even a stonewalled house.

In the winter of 1967-68, camp refugees had a terrible time. The weather was severe, and the first flood in

October turned some of the tent camps into chaos. People fled south and tried again in warmer weather on the low plains near the Dead Sea. But they were driven from there by the Israeli "reprisal" bombs and shells and went north. Some of them were caught in wind-driven snowstorms.

One morning after a storm a church worker found a woman standing in slush and snow under her torn tent, holding her child up above the wet. She had been standing there all night.

Weather in the fall of 1968 was better than the year before but the hostilities were more threatening.

Commando Strength Builds

The Arab commandos are mostly young Palestinians who were born in these camps. They are determined—and the whole Arab world is increasingly backing them—that they will get justice for their parents and their brothers and sisters.

The commandos are becoming too powerful now for King Hussein and his Jordanian army to control. "If it takes 100 years we will get our lands back," they say.

Both Egypt and Jordan declare they want to settle on the basis of the November 22, 1967, resolution unanimously adopted by the UN Security Council. But one provision requires Israel to withdraw from territories she occupied in June. And the commandos and many others are convinced that Israel has no intention of withdrawing but intends rather to expand further. Meanwhile, the Israelis send over planes to bomb and strafe

Running water is precious in the refugee camps. Here, Palestine refugee women scurry to use one of the 170 taps which about 30,000 people must share in the tent camp at Baqa'a in East Jordan. They also must share 38 showers, 538 private latrines, and an unspecified number of "holes."





Suffering malnutrition and severe dehydration, this 10-month-old Arab boy was treated at UNRWA's clinic at Ma'adi camp in the Jordan Valley. The UN refugee agency in the Middle East operates more than 100 such clinics, and also provides child education (at right), food rations, shelter, and vocational training.

camps and villages. And the refugees get it again and again.

But they will not let anyone provide concrete shelters or anything that looks permanent. For they are determined to go back to Palestine, or receive compensation for their lost lands and homes. The United Nations and world opinion says this is right. The churchmen quoted in the letter earlier pointed out that the United Arab Republic and Jordan want a settlement and said, "We think Israel should settle, too." But Israel seems unwilling ever to accept a UN settlement.

For the immediate future some of them would like to get back to the empty camps in Jericho and empty homes in the UNRWA camps in Israeli-occupied Jordan. One of the ironic tragedies is that when the 250,000 Arabs fled to the east side in the chaos of June, 1967, they left good camps and facilities behind.

The cease-fire arranged by the UN stipulated that these people should be allowed to return—not to their homes of 1948 (for the UN had been saying that every year for 20 years), but immediately to the empty homes and camps in occupied territory.

Israel eventually let 14,000 return and gave permits to about 7,000 more (Jordan says 4,000 and UNRWA officials agree with Jordan) who didn't use them. The reasons for not returning were many. Israel broke up families in issuing permits, and the Arab concern for the family meant that mother and father would not go back unless their older children also were permitted to return.

Neither would Israel allow them to take back their livestock or household furniture.

In November, 1968, Israel said that the 7,000 would be permitted back. But everyone in the Middle East smiled cynically at another empty gesture. I went to the Allanby Bridge two days of the week it was announced that they were permitted to cross back. One person went one day. One family the next. It was what UNRWA expected.

But at least 150,000 would like to go back to the old camps, which had grown up into villages with schools, hospitals, and gardens—if they can take their families and their possessions.

UNRWA Commissioner-General Laurence Mitchell-moore stated in his annual report to the United Nations last December:

"UNRWA's capacity to help would be much greater if, in accordance with the UN resolution 237, the inhabitants were allowed to return to the places where they were living before the hostilities and where UNRWA's installations and facilities exist.

West-Bank Camps Deserted

"Some of UNRWA's best camps, schools, clinics, and other facilities stand idle in Jericho, and other camps on the west bank are partly empty while the former inhabitants eke out a bare subsistence in tented camps or other temporary accommodation in East Jordan. . . . The incongruity of having to improvise and expend limited

resources while decent permanent camps are empty is striking."

But Israel remains as adamant on this as she has to the UN Security Council's unanimous proposal that she should withdraw from the territories occupied in the "lightning war."

In Egypt, I found still other Palestine refugees comparatively well-off physically. About 15,000 of them are quartered in newly constructed villages in the "Liberation Province," a newly irrigated agricultural section in the Nile basin near Alexandria. Cairo pays them a daily allowance and the government, not UNRWA, supervises the progress. Another 400,000 displaced persons from the evacuated Suez area are scattered all over Egypt.

In socialist Syria, the government also is looking after their displaced persons, but accepting assistance from the Red Crescent and churches. The Near East Council of Churches—with \$100,000 contributed by the World Council—provided housing for several thousand in concrete tents on a one to three matching-funds basis with the Syria government.

It would be easier and less costly in Jordan to build concrete huts, too, but that smacks of permanence and won't be tolerated, Dick Butler of the World Council of Churches explained to me.

I found only one refugee in my travels through the camps of four countries who had another idea. He was a new displaced person from the now-empty city of Kuneitra in Syria.

"We've heard the Palestinians talking about going back to their homes for 20 years and now look where they are. I'd like to go to Canada," he said. One Israeli official says many in Gaza would like to emigrate.

Gaza Strip: Home of Hopeless

Perhaps the most hopeless refugee camp of all is in the crowded Gaza Strip. Israeli officials inherited the refugees from the Egyptians when they occupied the strip in June, 1967. They made immediate arrangements with UNRWA to continue to feed and provide medical and educational care for the 300,000 Palestinian refugees there and 245,000 left on the west bank.

Since then, about 40,000 have left the strip and crossed the Jordan to join the 760,000 on the east bank. Jordan finally stopped the immigration. But Israeli officials say there is just no hope for that many people in Gaza.

During these past four months of travel among the refugees, I have been proud of the selfless work of the churches and the agencies—especially their co-operation. No one is looking for credit or for gain. And I was impressed by the great work of UNRWA, especially their schools.

But I was moved by the angry plea of the young Arab woman: "I am tired of appeals and campaigns and charity. We want justice."

In Jerusalem, I heard a young church worker say: "I wonder about all the clinics and bits of work we are doing. Wouldn't it be better if the churches got together and used their resources and influence to force a just settlement?"

Twenty years of charity is too long, and while justice tarries, bitterness and anger grow. □

MIDDLE EAST REFUGEES: WHAT CHURCHMEN CAN DO

THE CHURCHES already have done much to alleviate the anguished cries of the Middle East, with both member-communions of the World Council of Churches and nonmember churches working co-operatively with secular relief agencies.

The primary emphasis has been not on direct handouts but on helping the people help themselves, with the result that great numbers of refugee children have grown up able to make a living and escape the deplorable life of the camps.

Church people everywhere can do much more, however, than contribute money and used clothing to the refugee campaigns, as important as this aid continues to be. What can churchmen do? A. C. Forrest, author of the accompanying article, recommends the following:

1. Urge a quick settlement of the Palestine problem on the basis of the Security Council's November 22, 1967, resolution which calls for: (a) withdrawal of Israeli military forces from territories occupied in the six-day war of 1967; (b) termination of all claims or states of belligerency and respect for and acknowledgment of the sovereignty, territorial integrity, and political independence of every state in the area and their right to live in peace, within secure and recognized boundaries, free of threats or acts of force; (c) guaranteeing freedom of navigation through international waterways in the area; and (d) achieving a just settlement of the refugee problem.

2. Support the governments in their support of the United Nations Relief and Works Administration (UNRWA) and other UN agencies working with the refugees.

3. Give generous support to your church's requests for funds to carry on their programs in the Middle East.

4. Urge your Jewish friends to use whatever influence they have to persuade the Israeli government to let the refugees return to their empty homes and camps on the west bank, and make a settlement on the basis of the Nov. 22 resolution of the UN Security Council. □

Teens Together

By DALE WHITE

IN ALL our talk about young people using marijuana and narcotics, we may forget that the most serious forms of drug abuse in our society center around the old adult hang-ups—alcohol and tobacco. Young people get caught in agonizing value conflicts here, especially around alcohol use. Read what one of them wrote in a letter to *Teens Together*:

"I am a freshman girl at college who has a problem. I was raised in a good home and led a 'pure' life until my senior year in high school. Until then I had only a few girl friends and no boyfriends. Then I started to drink. My friendship group has increased and I have so much more fun than before. But I was taught that drinking is wrong and I feel bad when I drink.

"What should I do? Drink and have fun with a guilty conscience, or stay at home being pure and clean, living a might-as-well-be-dead life?

"Don't tell me to join church groups because I attended youth fellowship for six years, the last two years as president. Also, school activities are worthless because I am so painfully shy. Help me!"

Most people use alcohol for two reasons:

First, they like the pleasant drug effect. Alcohol anesthetizes their self-critical capacities enough to ease their shyness and help them to relax with their friends.

Second, alcohol use has symbolic meanings. Ancient social myths and rituals are carried over in our social-drinking customs. In some circles, taking a drink with a group is a way of saying you trust them and want to belong to their fellowship. Unfortunately, in some areas people use a kind of subtle blackmail to make it hard for a nondrinker to find any friends. This is terribly unjust and ought to change.

Young people should know that alcohol is a dangerous, addicting drug. For evidence, compare 5 million alcohol addicts in our society with 250,000 (highest estimate) narcotic addicts. Alcohol addiction is a grave and destructive illness. I remember a youth retreat in which we were discussing the values of the Christian home. One

of the girls, with great bitterness, exclaimed:

"I'm never going to get married! My father is an alcoholic, and I hate him for the suffering he has brought to our family."

As we talked, she described the many times she had needed a strong father, but he was weak. Often she was awakened at night by terrible sounds of conflict—her mother's screams and tears. She remembered her fears when her father could not work, and the money was all gone—and the many times she was humiliated by his drunken behavior in front of her friends.

Our social-drinking customs are the carriers of the disease of alcoholism. The myths we use to make drinking seem like such a fun thing disguise the true nature of alcohol. The ads paint lovely pictures of lively people enjoying beer. How easy to forget that alcohol is a tricky anesthetic!

Taking even a few drinks deadens good judgment and slows reflexes. As a result, many thousands of people die every year in the twisted wreckage of their automobiles. Crimes are committed by people who do not know what they are doing. Young people often go too far sexually under the influence of a few drinks, and feel guilty and ashamed afterward.

For all these reasons our church encourages young people not to drink. Why should the young keep on imitating the old adult hangups? Isn't this the lively "now" generation? Why should they have to be drugged to "turn on" to one another and to life?

aa

Please help me if you can. I am president of our UMYF and have a lot of friends there. I met this girl. After going with her for awhile, she had intercourse with me. After about a week or so this girl and her mother came to my house telling my mother about the intercourse. My mother asked me if it was true. I said that it was not true. The girl began to cry after her mother hit her across the mouth. I had to hide my love for the girl so as not to give myself away.

That night I lay awake thinking about what I had done. After a lot of thought I still didn't know what to do. I am writing you now because I



Cartoon by Charles M. Schulz. © 1964 by Warner Press, Inc.

"Here comes Harold. The first time he says, 'Let's greet the brethren with a holy kiss,' he gets slugged!"

am in need of your help, Dr. White.

The girl is not going to have a baby, thank God. But if I admit that we had intercourse I will have to support the girl. That means I would have to quit school. If I wait too long, the girl will be in reform school, as her mother is making arrangements to have her put there. I will do what you say. I don't know what else to do.—P.S.

I am not in favor of unmarried teen-agers having intercourse. But I think the girl's mother is very poorly advised in taking the approach your letter reveals. The old custom which forced a couple to get married because of a single liaison just cannot be accepted in our society. Coercing two immature people into a marriage they do not want is a "remedy" more disastrous than the problem it was meant to solve.

Moreover, you cannot be legally required to marry the girl. This would be true even if she were pregnant. And I doubt that the girl's mother can have her committed to an institution, unless this event is part of a long history of antisocial or disturbed behavior. Take your father into your confidence. Let him consult a lawyer on your legal obligations. Then let us both hope that out of all this suffering you learn a lot more about the meaning of discipline and responsibility.

To recover your sense of personal integrity, it would help if you went with your parents to the girl's house, confessed your involvement, and apologized for the trouble you brought to them. But stand firm against any attempt to force you into an unwanted marriage.



I am a girl, 16, a sophomore in a small town high school. My problem is that I don't know how to dance. All my friends learned in their church, to which about 90 percent of my community belong. I'm afraid to ask them to teach me because they would probably laugh. They think that everyone knows how to dance. This problem has never bothered me until lately when a boy whom I like considerably has asked me to several school dances and I have had to refuse him. There aren't any dancing schools around here so that solution is out. What can I do?—Q.R.

Don't you have at least one girl friend who won't laugh? Girls often go to one another's homes to learn new

dances and practice the old ones. It seems to me that most people like to feel they can be of real help to someone, and are complimented to be asked. At least in my experience, when I have found the courage to overcome my embarrassment and seek a little assistance, people have been eager to give it.



I am a sophomore at a small church-related college. I feel that I'm merely existing and everyone else is really living.

Please don't advise me to talk to my minister (my father, by the way), or a counselor, or some other adult. I have discussed my problem with one close adult friend, but she couldn't help me, although she wanted to.

My situation dissatisfies me even more because I have to live at home, and my parents bug me so much. Also, I'm frustrated because guys just don't care about me. All year I haven't had one date or a guy to show any interest in me. I want so much to be treated like a woman because I am one.

Furthermore, I never want to study because it seems no one cares whether I flunk out or not. However, I do all right. I had a 90 percent average at midterm. But when I have no friends or a guy to care about me, and for me to care about, what do grades matter?—B.A.

I know so many older adolescents who share your restlessness with the "hiatus status," that awkward time of half-youth, half-adult. Continuing dependence upon parents is hardest to take. Is it possible for you to go away to school for your last two years? Often it is difficult to be a part of campus life when living at home. Since your old high-school friends are probably all scattered or married, the warm companionship you need is just not available.

As a resident student on the right kind of campus, you could be drawn into a rewarding social life.



While looking through an old issue of TOGETHER, I came across a letter about a teen work project in Germany. I am 16 years old, and I am very much interested in attending one of these work projects in another country this coming summer. I am very active in our youth group and choir

programs. I feel that my experiences working on an overseas project would not only be beneficial to me personally but also to my many church friends. Please send me any information you might have.—N.W.

How good it is to see the growing interest of young people in international service. I have seen so many mature into a new self-confidence and broadened awareness under these programs.

Write to Mr. Fritz LeRoque, 2801 West Sixth Street, Los Angeles, Calif. 90057. Several work teams are bound for Greece, Scandinavia, and the South Pacific this summer. They are led by ministers experienced in international service. Mr. LeRoque can give you the dates and cost of the various projects.

Also, write to the Rev. John Gattis, International Christian Youth Exchange, Box 871, Nashville, Tenn. 37202. He can give you information on other possibilities.



I am a boy, just about 12, and in the 7th grade. I have a problem that is both good and bad. You see, I skipped a grade, so I am younger than most kids in my class. Whenever the other guys do something they never include me. They say I'm too young. But they are the only kids I know. I have known them since preschool, but they never acted like this until I skipped the grade. Do you think it is jealousy? What would you do?—M.H.

This is one of the problems which skipping grades can cause. For that reason many educators believe it best to leave a brilliant student in the same grade but to give him or her more-challenging work.

If you can't talk those fellows into including you, you will simply have to seek out friends your own age in the neighborhood, even though they may still be in 6th grade. Or one or two of the shyer 7th-graders who are not in the other group may be willing to pal around with you. Talking it over with your parents could make you feel somewhat better about it.



Tell Dr. Dale White about your problems, your worries, your accomplishments, and he will respond through Teens Together. Write to him c/o TOGETHER, Box 423, Park Ridge, Illinois 60068.—YOUR EDITORS

A visit to the bedside of a dear friend helped Ralph and Gretchen Hoy realize what music can mean to a sick person. As a result, many others now enjoy Recordings for Recovery . . .

SERVICE in a Universal Language

By FLOY S. HYDE

ONE EVENING in 1957, Ralph Lawrence Hoy was relaxing at his Pittsburgh (Pa.) home, playing his violin. His wife, Gretchen, was at the piano. Something about their music reminded them of a friend whom they had not seen for some time, and they decided to try to get in touch with her again.

On inquiry, the Hoys learned that their friend had become bed-ridden with multiple sclerosis. To send flowers would not be enough. So they went to her home and played and sang some of her favorite music.

"I just can't turn on music like that anywhere, and I miss it so," the friend—once a talented church soloist—gratefully told them.

Returning home, the Hoys talked about their friend's plight—and came up with a plan. They recorded a tape of their own selections, and a few days later took it to her home. That was the first of thousands of tape recordings which Mr. Hoy soon would be making as part of his newest idea, "Recordings for Recovery" (R4R).

Ralph Hoy was a busy man at the time. He was exhibit manager and motion-picture director for Aluminum Company of America, with full responsibility for Alcoa's exhibits at about 300 trade shows a year from coast to coast. Also, he had privately developed and was conducting a popular music camp at Chateaugay Lake, in New York's northern Adirondacks. But he still found time to wonder if music could be put to more widespread use with the sick and shut-ins, and



Ralph Hoy now devotes all his time to his recordings. This equipment enables him to make five tapes at once.

to put his thoughts into action.

He began with experimental programs in the Pittsburgh area—in hospitals, veterans rehabilitation groups, homes for the aged—wherever anyone showed interest in his idea.

"We soon developed the concept of the four Rs," Mr. Hoy explains. "The recordings are designed to promote relaxation, reflection, response, and recovery."

The Alcoa executive's research into musical therapy first began with his questioning of physicians, therapists, psychologists, and teachers about the basic needs of people who suffer from illness or stress of one sort or another. Then he

studied how he could provide music to meet specific needs.

From the beginning, Ralph Hoy got help for his project from friends and strangers alike. Danny Kaye sent tapes of his songs and stories for children. The Kennedys made available their recordings of the White House concerts.

In Tennessee, a young quadriplegic put on two parties to raise \$330 for development of an R4R distribution program in his state. (Before his own exposure to R4R tapes the young man was helpless; now he types his own letters by means of a cork fastener held in the palm of his hand.)

The New York Philharmonic, the Mormon Tabernacle Choir, Leonard Bernstein, soprano Janice Harsanti, and many other famous artists and groups have sent tapes of their renditions for Mr. Hoy to use as he sees possibilities and needs.

One time he wanted some special Norwegian music, so he wrote directly to the king of Norway, who graciously supplied just what had been requested.

Calouste Gulbenkion Foundation in Lisbon, which has gathered the finest of the music of Portugal, has made its library available. This source supplied the need for special music in Portuguese, which had been requested for Christmas festivities in Brazil. It arrived just in time to be made into tapes and mailed to Brazil for the holiday season.

Recordings for Recovery met with success from the first. One



During the summer, Mr. Hoy holds three-day seminars at his studio in Brainardsville, N.Y. Miss Juliette Alvin, an English authority on music therapy, participated in one of his conferences last year. Here she plays for pupils of St. Anthony School for Exceptional Children in Pittsburgh.

man, incurably afflicted, had just been waiting to die. With the playing of the first tape of music made specifically for him, he asked to be supported in his wheelchair, sat up as best he could, and welcomed visitors for the first time.

A woman in a nursing home was reported as completely senile, with no hope or prospect of responding to any stimulus. Mr. Hoy played for her some once popular show tunes which he thought she would know, and soon she was tapping her foot, humming the tunes, even singing bits here and there.

One volunteer worker used R4R tapes in a 1,600-bed mental hospital. She worked with one catatonic veteran for nearly two years before hearing him speak. His first words were, "May I help you decorate the Christmas tree this year?"

One day a letter came to the R4R office from Georgia. A friend wrote: "Lynn's disease began in March, 1961, and has become progressively worse. She is now 19, unable to use her hands, feet, or legs. In fact, any movement has become intolerable. She is trying to take a correspondence course in history through the University of Georgia. She tapes her lessons and her mother mails the tapes to the university. Her mind is keen and alert.

I feel she would derive much enjoyment from your recordings."

Two years later Lynn was able to write her own letters to Ralph Hoy in shaky but legible penmanship. In one she said, "My new tape pal in Sweden has kept me busy lately, but I enjoy it. Do you think you could locate a Swedish language course for me?"

Numerous letters from medical missionaries such as the late Dr. Tom Dooley have reported gratifying results from R4R recordings in hospitals overseas. Often the music means as much to the overworked, underequipped missionaries as it does to the patients.

THE story of R4R has been a dramatic story of faith. "I have never conducted a fund drive or solicited public support," lifelong Methodist Ralph Hoy says, "yet the necessary resources have never failed to come in." No R4R worker draws a salary. No charge is made for any service. All tapes are mailed with return postage prepaid.

Some Recordings for Recovery needs seem to be filled miraculously—as in the case of a new recorder. Mr. Hoy had stopped at Welfare Island in New York, where the man in charge had complained,

"I could do so much more if only I had another machine for playing your tapes." Unhesitatingly, Mr. Hoy took his own recorder from his car and gave it to the man. Back home in Pittsburgh nine hours later, Mr. Hoy found a brand new recorder on his desk. It had just arrived from the president of Minnesota Mining and Manufacturing Company.

Several times persons have appeared unannounced at the R4R office and offered to record in Croatian or some other language ordinarily difficult to acquire.

One of the biggest contributions to Mr. Hoy's work was a new device which makes five 30-minute tapes at one time.

His amazing ability to recall instantly the contents of his myriad master tapes enables Ralph Hoy quickly to select a bit from this one, a bit from that one, and to produce in a few minutes a new recording designed to meet the specific request of some physician, nurse, or social worker.

In nine years R4R has served at least 500,000 persons, and has prepared and placed in circulation some 7,000 recordings. R4R tapes are in use in more than 200 institutions and centers in America and in 15 hospital units and special

Your Faith and Your Church



Are there spiritual results of space exploration? Yes! The late Paul Tillich summed it up in a chapter of *The Future of Religions* when he spoke of "the conflict between the safety of the given and the risk of the new."

We have seen that the earth is not the center of the universe, and man is not necessarily the crowning work of creation. We have seen the earth objectified (Tillich says "demythologized") for man, that is, "Mother" earth is divested of her nurturing role. Yet, it is clear that man is utterly dependent on earthly conditions.

We have raised questions about the cost of space travel in a day when doctors are still seeking a cure for cancer; and we have faced the possibility that space discoveries might be turned into warlike weaponry.

Yet, nothing has reduced the cosmic significance of Christ, nor has anything shrunk the "drama of salvation" to a mere series of events on a small planet in a moment of time. Instead, we have found a new dimension in the universal significance of Christ.

What does it mean to be 'called'? This is really to ask what it means to be summoned, to be claimed, to be needed. Life says to us, "You are needed!" That is, there is some real relationship between the qualities we have, the experiences that are ours, and the world's needs. So, there is an appeal to our loyalties in relation to some self-surpassing and self-transcending values, causes, ideals, purposes.

God calls us into new life in a new community of worldwide dimensions. Our lives are a trust or stewardship, to be lived in obedience to God, from whom we have life as a gift.

Bonhoeffer answered the "call": "Whoever I am, Thou knowest, O God, I am thine."

Must all Christians worship the same way? Of course not. And I have real fellow-feeling with the questioner, who explains: "If it is the same God, what difference does it make? Even if it isn't the same God, is unity more important than sincerity?"

Worship can have as many forms and expressions as there are worshipers. Even common worship is an intensely personal matter. But, we may be sure that he is the same God to whom we ascribe worth (that is what "worship" means) in varying ways, so long as we worship "in spirit and in truth."

1. Otto Nall, long-time editor of the CHRISTIAN ADVOCATE and former head of the Minnesota Area, now is episcopal leader of the Hong Kong-Taiwan Area of The United Methodist Church. Address questions in care of TOGETHER, Box 423, Park Ridge, Ill. 60068.—EDITORS

shut-in cases overseas, as well as in private homes.

In 1965 Ralph Lawrence Hoy retired from Alcoa; he now devotes all his time to his recordings. He recently built two charming cottages and a large studio at Brainardsville, near Chateaugay Lake, New York. Here he welcomes artists and guests from around the world—as many as 75 per summer—who have heard of what he is doing and wish to help.

One of his recent three-day conferences, held to discuss *Mental Health and Music*, was attended by physicians, surgeons, psychiatrists, psychologists, mental-hospital administrators, nurses, and music therapists, most of whom traveled 500 to 1,000 miles to attend. A notable participant was Juliette Alvin, of the British Society for Music Therapy, and author of *Music for the Handicapped Child* and *Music Therapy*.

Despite the ever-broadening scope of the R4R program, countless people are yet to be reached. One article in a professional journal alone triggered requests for R4R tapes from 11,000 nurses.

The program's most pressing current need is for more district managers to answer correspondence, distribute tapes, and administer details of the program in given sections of the country. Mr. Hoy just recently opened an office in Santa Barbara, Calif., and will spend some time there each winter to make new recordings, edit new tapes (often as many as 50 per week), arrange for wider distribution, and otherwise meet the ever-expanding demands of Recordings for Recovery.

"The pattern now is well set," Mr. Hoy says, "The extent of our services in the future will depend largely on the amount of funds, volunteer assistance, and personnel available."¹

Referring to the fast development of his 1957 idea, he explains, "You can't wait to prove a thing. You just have to believe in your idea and sail right in." □

¹ Further information may be procured by writing to Recordings for Recovery at any one of the following addresses:
Brainardsville, N.Y. 12915; R.D. 2, Myers Drive, New Kensington, Pa. 15068; 930 Crestwood Drive, Santa Barbara, Calif. 93100.
—YOUR EDITORS

Looks at NEW Books

WE CAN'T be sure exactly what happened on that first Easter morning, and we had better not be too dogmatic about it: "... the descriptions have an air of holy mystery as well as of glad surprise," says Georgia Harkness in *Stability Amid Change* (Abingdon, \$3). "Yet the transformation of a band of fishermen and small artisans, downcast because they thought both their leader and their cause were dead, into flaming and able witnesses for Christ is evidence enough that the Resurrection happened."

In a book that stresses the enduring light of the gospel and the danger of turning our backs on the Christian heritage the church has preserved for us, Dr. Harkness says modern critics of the church fail to appreciate the efforts its leaders have made to make it relevant to a changing world. She believes a major reason the church is not more effective in this respect is the attitude of its laymen.

"The laymen in the local congregations are, for the most part, well-intentioned persons and often good Christians in many aspects of their living, yet they do not want to see any major disturbance in the status quo. . . . [this] is where the pull of secularism comes into the picture, and it is this more than any other force that causes churches so often to lag behind other agencies in greatly needed social change. . . ."

It is, in fact, such a strong force that often the clergy do not speak out their full convictions because, "if they are to have pulpits from which to speak at all, they feel that they cannot push too far ahead of those in the pews to whom they speak."

Elton Trueblood searches for objective truth we can hold onto in *A Place to Stand* (Harper & Row, \$2.95). His first book of theology, this has the same thoughtfulness and directness that characterize other books he has written on philosophy and practical Christianity. Addressed to those who recognize the need for a strong stand in the shifting sands of contemporary thought, it is for all of us.

One of the principal reasons the Earlham College professor who founded the Yokcfellows can speak so



Phosphate plant at Haifa is helping modern Israel fulfill the ancient prophecy (Isaiah 35:1): "... the desert shall rejoice and blossom; like the crocus it shall blossom. . . ." Picture from Israeli Album.

clearly to the intellectual who also is a Christian is because he is by faith a Christian, by profession a philosopher, and he always tries to remember the latter while writing of the former.

I have a delightful young friend who was planning a Mediterranean cruise a couple of years ago, and I said: "Well, if you get to Cairo, I know somebody there you would enjoy."

She looked at me as if I had lost my mind and exclaimed: "Why, I couldn't go to Cairo!" And of course she couldn't. She is a Jew. Still, I think she and my Egyptian friend would have liked each other, and both of them remain close friends of mine.

Americans, though, should be able to see a parallel between the Middle East now and our own West a hundred years ago. Like the American Indians, the Arabs are a nomad people driven off land they have lived on and roamed by people with a more

aggressive and progressive culture. There is a difference, though, and it complicates and intensifies the 20th-century conflict in the Middle East. This is the Jewish historic and religious claim to the Promised Land. Jews look upon return to it as a kind of resurrection. Dov Ben-Abba reminds us of this in the text for *Israeli Album* (Abrams, \$8.50). This book relies primarily on pictures to show us the face of modern Israel, and it makes no effort to be objective. For this very reason it is a good complement to A. C. Forrest's story on Arab refugees that begins on page 50 of this issue.

Like all really hot wars, the war between the Arabs and Jews is a struggle between two peoples equally convinced they are right, and however our sympathies lie, this is a reality that must be respected.

"Frank, you young fellows make me nervous talking about an aroused



robert marshall haven
photographs by james r. finney

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laity," a veteran seminary president told Franklin Littell recently. "When the laity gets aroused, it's usually on the wrong side!"

Franklin Littell, who is president of Iowa Wesleyan College, doesn't feel so threatened by the unordained or new styles of Christian community. In *The Church and the Body Politic* (Seabury, \$5.95) he begins by accepting the premise that "Christian America" is no more and religion's chief characteristics in America today are religious liberty, voluntarism, and pluralism. But to those who would like to go back to "the good old days" he says firmly:

"In truth, we live in better times! In the fullness of time God has given us a people who are willing and eager to do volunteer work in the church's ministry. If we who are called to lead do our job, this time of lay renewal will introduce one of the most glorious renaissances in the history of the faith. And the formlessness, the lack of style, which now dishonors the Name and confuses the observers will be replaced by new structures of Christian discipline."

David Poling, Presbyterian minister and head of the Christian Herald Association, sees the decline of the church as "another illustration of the way that the Christian gospel liberates men and society from the forms and crusts that would restrict and distort lives." And so *The Last Years of the Church* (Doubleday, \$4.95) is an optimistic book that sees no reason to mourn a church that "looks upon the world with the appearance of a Federal Reserve Bank, staffed by uniformed guards who suspiciously peer at humanity from behind stained glass that is bulletproof, foolproof, and compassion proof."

It took such a fortress in the Middle Ages, he points out, when the church was the resource for learning, art, and scholarship, and nursed the sick, aided the traveler, and comforted the dying. But this has all changed, and Mr. Poling tells us that instead of the church losing, it has won:

"The great universities of the world are hardly less concerned for learning or the advancement of theological studies than the church. The enormous public hospitals, the institutions of care and convalescence surely do not have to be church owned and operated to nourish the sick and comfort the dying. The trade unions and construction craftsmen surely do not have to be verified by the bishop or blessed by the monsignor. Police, and fire, and sanitation workers seem to function just as well with or without a communion breakfast. The press and

publishing have maintained a much better standard of performance and quality when they are free from the nagging censorship of clericals or the threat of uncertain Inquisitions and Registers."

The Last Years of the Church sees the future of the Christian faith in the hands of the layman, and: "The new laymen will find their steady expression of Christian devotion with individuals and groups away from the church building." The real story of the Christian impact, Mr. Poling believes, will be told in the whirl of business and in the midst of human misery.

Contrary to the statistics, psychiatrist Karl Menninger doesn't believe Americans are more violent or criminal than they used to be. But he points out that people live closer together today, crowd each other more, communicate more, and read and watch the news more. All of us break the law sometimes, and some of us get caught and are labeled criminals.

The real crime, he says in *The Crime of Punishment* (Viking, \$8.95), is what happens to the criminals, not just because it is cruel, stupid, and stultifying but because it defeats its own purpose and actually aggravates crime.

Dr. Menninger draws a line between penalties, which are necessary, and punishment, which is vengeance. What is needed, he urges, is not vengeance but quick and appropriate penalties, including treatment that will reach and rehabilitate the offender. Failing rehabilitation, permanent detention or other controls should be made certain, but these, too, should not be in the spirit of revenge.

Based on love instead of hate, *The Crime of Punishment* is a positive contribution to the solving of a basic problem in America and the world.

For 900 days during World War II, Leningrad, Russia, endured the longest siege imposed on a great city since biblical times. Nearly half of the city's 3 million people died, most of them in the six months from October, 1941, to mid-April, 1942, when temperatures dropped to 30 degrees below zero. During that awful winter there was no heat, no light, no transport, and no food or water could be gotten into the city from outside. Bombs and shells fell in a constant rain. Cannibalism became a fact. Even the rats left.

The 900 Days (Harper & Row, \$10), in which Harrison E. Salisbury retraces the increasing horror of this grisly blockade, makes you wonder if sudden death is not kinder, after all,

than survival in a city suffering such slow strangulation.

As Salisbury's gripping book begins, Russia's armed forces are in a sorry state of unpreparedness and confusion. Stalin refuses to believe Hitler would order an attack on Russia, although he has had plenty of warnings, even to the date invasion would begin. In contrast to Stalin's paranoid refusal to recognize that war has started, and the continuing blunders of the military, there is the dogged courage of Leningrad's citizens in their day-to-day battle against starvation and freezing. They die in the streets—a million of them are buried in a common grave in a Leningrad cemetery. But they do not yield. That everybody in the city did not die is a testimonial to the invincibility of the human spirit.

Then, after telling us of the city's liberation after the long nightmare, Salisbury writes of the "Leningrad Affair." In that bloody epilogue that Stalin ordered three years after the war, thousands of the people who had survived the German blockade were destroyed at the hands of Russia's own leaders. Among those who perished was almost every official who had been instrumental in Leningrad's survival. And as always in Russia, the writers and artists were the first victims.

The epic of the 900 days is known only partly inside Russia and has been known scarcely at all outside. Salisbury has been collecting eyewitness records since 1944, when he went to Russia as a United Press correspondent. Russian archives and secret records that until recently have been unavailable helped him finally piece together the puzzle of Russia's vulnerability to the German attack.

Dutch novelist Jan de Hartog unexpectedly became the adoptive father of two Korean orphans, girls aged 5 and 3, when he was 53. A short time after the children arrived, a Dutch television station broadcast an interview with the author, and as a result nearly a thousand Dutch families applied to their government for similar children. After the usual home studies were made, 450 families were approved. This prompted De Hartog to write an unusual guide for adoptive parents.

The Children (Atheneum, \$6.50) is a moving human story as well as a remarkable guidebook for parents of all adoptive children whether they be American, European, Asian, or from any odd corner of the earth.

At present, De Hartog tells us in the preface, the majority of Asian orphans coming to the United States for adoption are children of mixed parentage from Korea, most of them born from

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common-law relationships between Korean girls from the provinces and American servicemen. Children of mixed parentage who remain in Korea have no future. Ostracized by their mothers' people, the boys "will be able to earn a living only in the underworld, by crime or procuring; for girls of mixed blood there is no future except in the recreation villages," says De Hartog.

The conditions under which displaced children in Viet Nam must exist are so bad in most of the overcrowded orphanages the author has

visited in that war-torn country that it will be a miracle if many of these children survive to have any future at all. To make it worse, De Hartog says that only a small percentage of the Vietnamese children can be released for adoption—in the chaotic conditions there it simply is not possible to know whether their parents are in fact dead or if they are lost in the confusion and may turn up later.

Two women in Lubbock, Texas, have formed a team whose writing is both echo and trumpet call to other

women. Jo Carr was a lay missionary in Africa for five years. Imogene Sorley planned to enter the mission field, got married instead. Both of them have families, both have houses that daily have to be turned into homes.

Bless This Mess & Other Prayers (Abingdon, \$2.50) is their second book, a collection of the kind of unspoken prayers that race through a woman's mind as she tackles her Monday house for the umpteenth time. The authors are the kind of women who know that "a Monday house isn't as bad as a Monday mind," and like their first book, *Too Busy Not to Pray* (Abingdon, \$2.50), this is strong, honest, and real.

"be specific!"

is not always good advice

Today it's wiser to be general.

When the world spun more slowly, and political change was so gradual as to be almost imperceptible, those who purchased annuities for lifetime income could safely elect specific mission projects to benefit after their deaths. One could designate \$2,000 to build a clinic in Borneo or \$5,000 for a church in Rhodesia, and rejoice that after

death his Christian stewardship would be perpetuated just as he had planned.

Today, the upheavals of independence and national self-determination frequently make it impossible for such specific projects to be carried out. The wise annuitant selects a field of service, and leaves the specifics in the hands of the astute administrators of the World Division.



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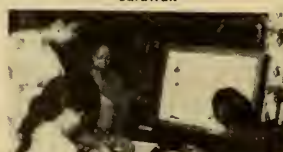
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T-49

Knowing people's attention is called to study books in other ways, I seldom mention them in these columns. But I would like to recommend *The Innovator and Other Modern Parables* (Abingdon, \$1.75) as good general reading. G. William Jones's stories and Robert O. Hodgell's woodcuts shouldn't be missed.

You may also find value in the instructions on how to use the contents of this paperback with groups, or in the questions that are suggested for individual study, but my impulse is to tell you just to enjoy the stories and pictures for the good and illuminating parables they are. Then leave it lying around where others can find it.

The illustrations follow the text in *The History of World Sculpture* (New York Graphic Society, \$35), and this is frustrating. Otherwise, this impressive survey by Germain Bazin is a satisfying book. The illustrations are in color, which gives depth and texture even to marble and stone.

Memorable for young readers, particularly girls about 10, is *Take Wing* (Little, Brown, \$4.95). Jean Little tells a moving story of a girl caught between her shyness and her determination to protect her handicapped brother.

And I want to mention a revised edition of a distinguished book for young astronomers. *Exploring the Universe* (Doubleday, \$3.95) won the Thomas Alva Edison Foundation Award for the best science book published for young people in 1956, and now author Roy A. Gallant has updated it. This is a fascinating tracing of man's growing understanding of the space that surrounds the little globe we know as earth, as readable as it is scientifically accurate.

—BARNABAS



Browsing in Fiction

With GERALD KENNEDY, BISHOP, LOS ANGELES AREA

I HAVE noticed in the last few years that with our widening exploration of space, a strange hope is voiced by some Americans: that we find another planet out there in the great beyond with creatures more intelligent than men. These people, it seems to me, take a curious delight in being extremely humble about the mental capacities of human beings and, in a kind of abject humility, hope for the discovery of creatures as far ahead of us as we are of animals.

What this really means, I am not sure. Is this another period of "a failure of nerve" such as characterized the first century? Are the problems facing us so big in proportion to our ability to deal with them that we seek some fantasy of escape from responsibility? Why do we take a curious delight in thinking of superior beings? Whatever happened to that Old Testament affirmation that God made man to have dominion over the world?

I leave this and other questions to the psychologists, the philosophers, and other self-confident, proud men, but I noticed this same humility in a delightful fantasy for animal lovers I have just read. It is *OMAR* by Wilfrid Blunt (Doubleday, \$4.50). One of the pleasant memories of my childhood is of reading Kenneth Grahame's classic *The Wind in the Willows*. If you have never read it, there is nothing I can say about it that will do justice to it, but if you have read it, I do not need to say more. Who can ever forget those wonderful animals?

In *Omar* we have an animal called a "bandersnatch"—a small, furry creature who not only talks but is more intelligent than any man in Britain, including the prime minister.

The story briefly begins with Rose Bavistock who loves animals, is a spinster, and has very enlightened views. Her uncle sends her a bandersnatch which at first repays her kindness by biting her. She persists, however, and finally he becomes friendly and lovable. Then he speaks and her

loneliness is at an end because they spend evenings dining together and talking about politics and what life really means.

Omar would prefer to keep this just between the two of them but circumstances intervene and others hear of this marvelous creature and finally, he becomes a national and then an international hero.

There seems to be no limit to his future and his career as he speaks English more grammatically than Miss Bavistock. In spite of his accomplishments, he is essentially a very decent being and never lords his superiority over this very nice and kind lady. He lives in her home with proper appreciation for her modest intelligence, and there develops a warm relationship between two very good friends. But they are lured back to Omar's home country which is now in communist hands.

One day as they visit the woods of his beginnings, he suddenly takes off and does not return. This is an international incident, and Miss Bavistock is brokenhearted over what ever happened to Omar. Well, you'll be glad to know he finally gets a message to her: he is safe—he had met another bandersnatch, one he knew in his youth, and he is in love with her. Being with his own kin and rearing a family is more compelling than playing genius on the human scene.

If you think this sounds silly, believe me, I have read few books with greater enjoyment. What this says about my mind concerns me not.

THE BEST AMERICAN SHORT STORIES 1968 edited by Martha Foley and David Burnett (Houghton Mifflin, \$6.50). I enjoyed this volume as I have the others in this well-known annual collection. Some of the stories are wonderful, but I wonder how some of the others got into the collection. I suppose that is the fate of every anthology, and the fact I did not like some of the stories only means my tastes differ from the editors'.

Not the least value of the book is the foreword written by Martha Foley which takes the form of an interview of herself. She comments on the subject in general and her own estimate of where we are in this field. It is well done and very enlightening. Then at the conclusion of the book there is "The Yearbook of the American Short Story" and "Distinctive Short Stories in American Magazines 1967" and "Addresses of American and Canadian Magazines publishing short stories." Altogether there is a lot of information here about this particular art form.

I shall not discuss the separate stories but comment briefly on short stories as such. Sometimes they have a plot, and sometimes they do not have anything that could be called even a plan. A short story is an impression. A writer sees something, observes something, experiences something which got to him for one reason or another. He writes it just as he saw it or felt it. Hopefully, if it is well done, the reader will sense what the writer saw and get the impressions that he received. I do not think it has to have a moral, and while some of these stories do have a plot and do have a moral, most are momentary scenes.

I suspect that short stories are harder to write than people think. The speaker knows how ridiculous it is to be told that he is to make a five-minute talk with the assumption that this will take no preparation or hard work. It is this limited kind of space that demands skill and mental perspiration. A man writing a short story must think of himself as a magnifying glass where for the moment the whole sun is concentrated on one point.

I might as well tell you that I certainly did like the first story in the book—James Baldwin's *Tell Me How Long the Train's Been Gone*. So, turn off the boob tube and turn up the lamp. Down with McLuhan, and long live Gutenberg! □

The Slumper

MICHAEL M. MARTINSON walked with a slump.
He never walked straight, he let his back hump.
He slouched and he drooped and he shuffled along,
And he never could see a thing he did wrong.
His mother and father, a suffering pair,
Looked at his posture and tore out their hair.
They took him to doctors and specialists, too,
But no one could tell them the right thing to do.
His father said, "Michael, stand tall and proud,
You act like an old man, for crying out loud.
Throw back your shoulders, stick out your chin,
Don't you see, boy, the shape that you're in?"
But Michael went on with his shuffling gait,
He slumped when he slept and he slumped when he ate,
And day after day, he could always be found
With his chin on his chest and his eyes on the ground.
One morning he woke in a terrible state.
He looked at the sun and he knew it was late.
He threw on his trousers, his shoes quickly tied,
Then put on his coat with the hanger inside.
A stiff sort of feeling then rapidly spread
In his shoulders, his neck, and the back of his head.
Back went his shoulders and out went his chin
As he buttoned his coat with the hanger still in.



He saw the hook showed but he glanced at the clock
And knew that his school was one very long block.
So he reached for his papers and picked up his book
And put on his hat right over the hook.
He ran and he ran so he wouldn't be late,
He ran down the street with a back very straight.
He stuck out his chin and he held his head high
And he looked up and saw the very blue sky,
And towering trees and the tall hedge that grows
'Round white painted houses in neat little rows,
And flowers all swarming with birds and with bees
As he ran toward the school with swift bending knees.
Then he saw people wave and heard people cheer.
And remembered the contest for "Boy of the Year."



That boy must be brilliant; that boy must have wit;
 He must be ambitious and physically fit.
 He had wanted to enter, but knew what it meant
 To be smart and ambitious yet too badly bent.
 But now he approached with a very straight spine
 And found himself right at the end of the line.
 The judges just sat with bored looking faces,
 Watching each boy being put through his paces.
 They were measured and weighed, the short and the tall,
 Then finally lined up, with their backs to the wall.
 When Michael approached, they made out a card,
 They filled in his record and looked at him hard.
 "Why, what have we here?" said kind Mr. Blit.
 "Here is a boy who looks physically fit!"
 His weight was just perfect, his height was just great,
 With his back to the wall, he was perfectly straight.

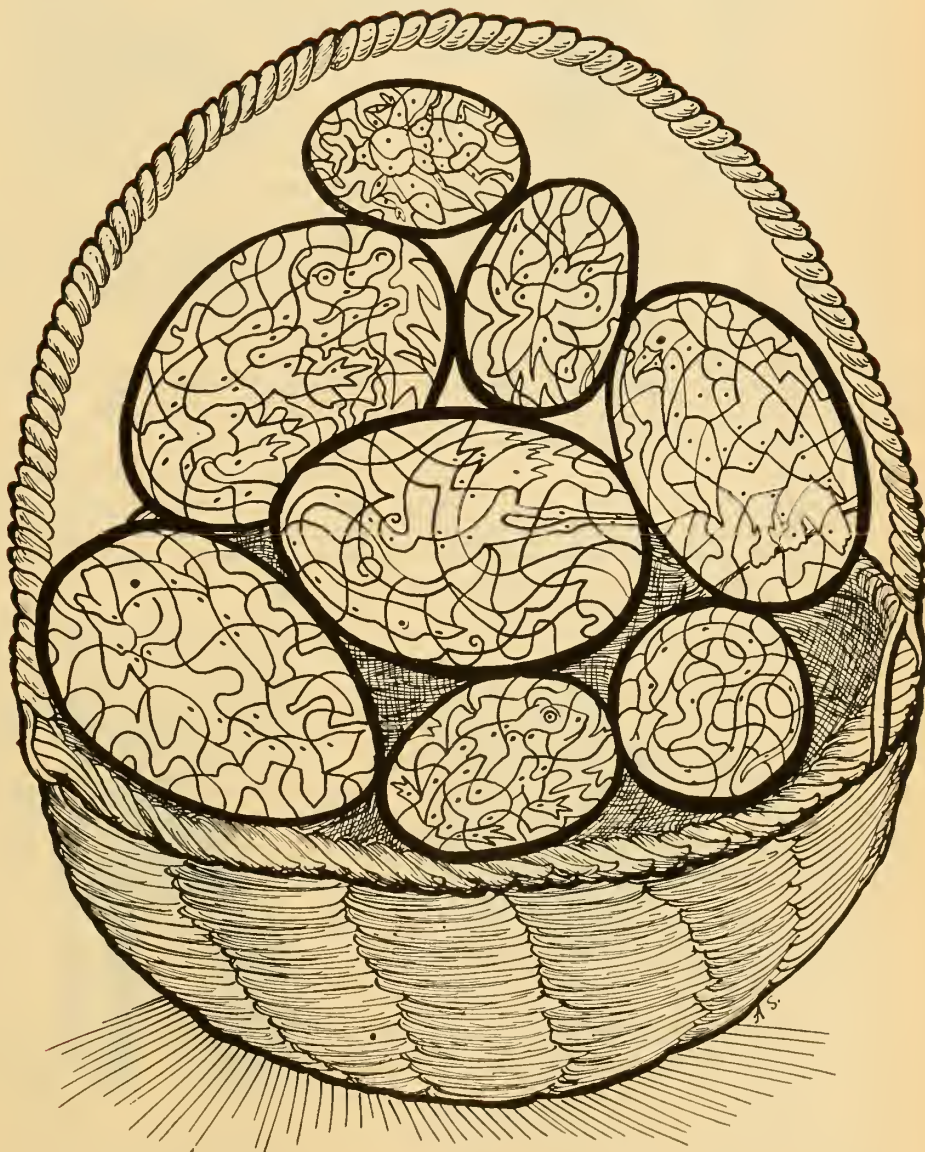
They now had a winner, the last in the line,
 The boy who had shown a very straight spine.
 The people stood up and let out a cheer
 And gave him the medal for "Boy of the Year."
 They patted his back and they shook his right hand
 And they said he was great and they said he was grand.

He started for home and this time he knew
 That he'd always look up at that sky deep and blue
 And the white painted houses and towering trees,
 And the flowers all swarming with birds and with bees.
 So he took out the hanger and threw it away,
 His back didn't slump and his back didn't sway,
 For he threw back his shoulders and stuck out his chin
 And ran home to show them the shape he was in.

—Virginia Cox

Cracked Egg Puzzle

THIS may look like a basket of cracked eggs but if you take a colored pencil or crayon and shade in all the areas containing dots, you will find eight creatures about to hatch. —Ann Stacey





Letters

Mirror Art Doomed to Fail

MRS. DONALD DODD
Estacada, Oreg.

My first impulse on seeing the December, 1968, cover picture, *Madonna and Child* by the Rev. Richard Bauer, was to write my appreciation. Like other good intentions, this impulse somehow got sidetracked until I read the comments of other readers in the February issue [page 70].

This picture a "nightmare"? Dreamy, perhaps, and a little hazy, like the distant memory of something very beautiful.

Does each of the four women who protested so bitterly remember every little photographic detail of, say, the birth of her first child? Or has that moment become a montage of irrelevant-seeming details, one obscuring another, the focus being an unbelievable light of happiness, awe, fear, and thanksgiving?

If art must exactly mirror nature, man is doomed to fail as an artist. I've never seen a painting or a photograph of a sunset, for example, that caught everything that is beautiful about a sunset.

However, Mr. Bauer has caught something that is beautiful about the birth of a child—and the spirit of a mother and with it, to me and my family, a great deal of the miracle of life itself and the glory of God.

Hostility Stifles the Church

O. A. LUMPKIN, Pastor
Mifflinburg United Methodist Church
Mifflinburg, Pa.

After reading four virulent letters protesting Richard Bauer's painting, *Madonna and Child*, it dawned on me that I must have missed reading the December issue of *TOGETHER*. I sorted through a pile of magazines to see this "saerilege" that resembles a "chicken embryo."

I was delighted! Mr. Bauer's conception seems to me exciting and enlightening.

What bothers me most, I suppose, is the hostility of these critics. Implied in these letters is an attitude which

stifles the church. I hear these persons saying that all who admire such art must have "pitiful" taste, that Mr. Bauer's painting represents the "triumph of evil," and, a bit more subtly, that such persons as the painter and his admirers insult Christianity. I ask that these fellow Christians be a little more tolerant toward those who honestly disagree.

The painting itself is far from the "nightmare" indicated in these protests. Its colors express the ineffable mystery of God's presence in Christ. An apt biblical basis for the painting (in whatever version) might be the wonderment of Mary expressed in the magnificat (Luke 1:46-55), and the bewilderment and embarrassment of Joseph in the first chapter of Matthew. The beauty of the story of Christ's birth, surrounded as it is with human misunderstanding, selfishness, and even tyranny, always should be open to fresh representation.

Picture Stirs 'Search for Christ'

GEORGE E. ROOK, Age 16
Lewisville, Ark.

I noticed that some subscribers disliked your December *Madonna and Child* cover picture. This picture, I believe, really tells a lot and will stir the



"About four, brown hair, blue eyes, and very active."

person viewing it to search for Christ.

The shadowy outline suggests to the viewer that in this turmoil of war, revolutions in the city, and communist actions the spirit of Christ and his birth are still in the world today as on the first Christmas. If you look for Christ, you will find him; he isn't really hidden at all. It suggests he is watching you, protecting, and suffering through your pain. It is a symbolic and beautiful picture.

First-Grade Art Ridiculous? No!

MRS. ALICE V. FREEMAN
Catskill, N.Y.

The February issue of *TOGETHER* has a letter from a reader who disliked your December cover. She writes, "It [the cover] is just as ridiculous looking as the work of a child in the first grade." [See *A First-Grader's Work*, February, page 70.]

I have taught first grade in the public schools for more than 20 years and I resent that statement. Furthermore, I am deeply hurt that your editors would allow such a statement to be published. It is directly in opposition to the educational philosophy of our times and which our United Methodist Church strives for.

As one who works daily with young children, I find their work delightful, refreshing, revealing, and motivated by intelligent thought. Expressive? Yes! Ridiculous? Never!

'Mystical, Spiritual Glimpse'

ANN BLEVINS
College Park, Md.

Thank you for the inspirational cover on your December issue. The *Madonna and Child* perfectly depicts the awe and wonder associated with the Holy Birth. Through a superb use of color and movement, the Rev. Richard Bauer has shown the majestic power of God and his Son. He has given us a mystical and spiritual glimpse into a divine birth which a more typical Christmas picture could never show.

British Felt an Obligation, Too

W. THOMAS SMITH
First United Methodist Church
College Park, Ga.

Your interesting article on Sierra Leone, *The Brethren Felt an 'Obligation . . .'* [February, page 35], suggests another bit of history. It began in England, 1787, when Dr. Granville Sharp, noted philanthropist and pamphleteer, formed his "Committee for Relieving the Black Poor." An ill-designed community was established in Sierra Leone as a haven for Negro slaves from America. Dismal failure of this project prompted the creation of the Sierra

"Go forth in peace, and be of good courage; hold that which is good, rejoicing in the power of the Holy Spirit..."

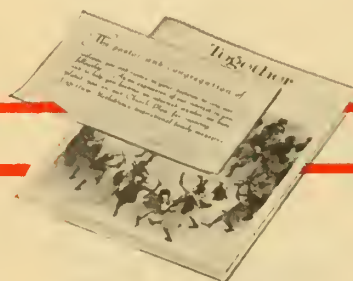
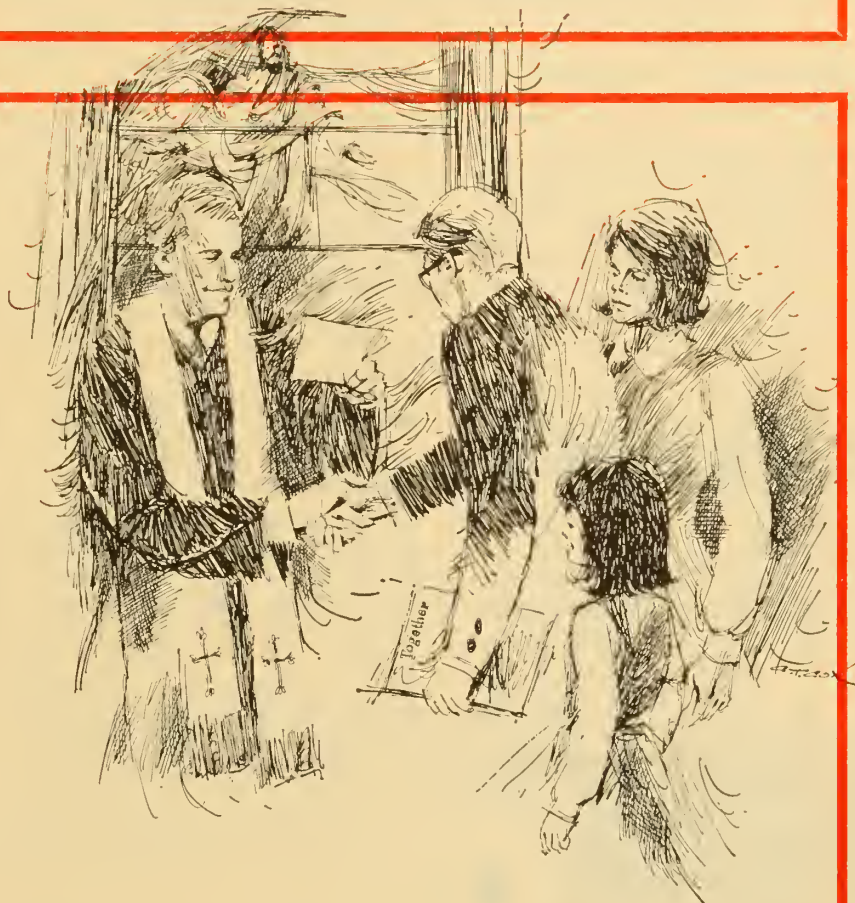
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Leone Company, also headed by Sharp, in 1791. A number of Methodists were among the thousand Negroes who sailed from Nova Scotia in 1792 to establish this second Sierra Leone community.

Dr. Thomas Coke, first bishop in American Methodism and leader of British missionary endeavors, became deeply interested and in 1796 dispatched a party of ministers and laymen to work among the Foulahs in Sierra Leone. Alas, it was a dramatic illustration of blunders, heartbreak, and utter failure. "I am sorry to say," an observer wrote Coke, "that most of the persons you chose for the propagation of the gospel . . . have manifested to the world that they are strangers to the power of it themselves. . . ."

Happily, the story does not end there. In 1811, after unrelenting toil, Coke appointed George Warren and three teachers who sailed to Sierra Leone under British Methodist auspices. The mission endured.

He Sees Red Goals Endorsed

DONALD F. HORTON
Bethesda, Md.

Because I am a United Methodist, I feel obligated to read *TOGETHER*. Recent issues have contained a number of articles which I find disturbing. The general impression they made on me is that some of your writers are looking forward to elimination of churches and the takeover of the United States by Communists. Of course they don't come right out and say so, but what they write seems to me to be based on positions which endorse these objectives. I do not endorse these objectives, and I hope most of your other readers do not.

Could you place your shockers farther apart? If not, could you tell us more about your writers so we may be better able to evaluate their articles?

He Likes Our Efforts

B. I. GIFFORD
Largo, Fla.

I want to add my voice to all of those who agree with what you are trying to do. The church must adhere to the teachings of Jesus—or pass from history.

Special Meaning for Her

IMOGENE NORTON
Chicago Heights, Ill.

I anticipated the publication of William L. White's *Appalachian Notebook* [January, page 65] because I was a LAOS volunteer at Henderson Settlement, Frakes, Ky., when he visited there last summer.

The article is excellent and has much personal meaning to me since I knew and worked with some of the persons

in the photographs—Jennie Flood, Gary Mullenix, Frances Berns, and Becky Olmstead. Besides working at Henderson, I became acquainted with the Harlan County area when I spent a weekend with Miss Flood; and I assisted Miss Berns in the Bible school at Wilkerson School so knew the children pictured as well as their parents. I visited Red Bird Mission twice and hope to have more than just a speaking acquaintance with the people there after this next summer.

I enjoyed and agreed with everything in the article except the caption accompanying the picture of Becky Olmstead weaving in the Henderson Settlement craft shop. It is a pretty picture, but Becky was a volunteer and the wife of the summer supply minister at Kynett United Methodist Church at Henderson. Why wasn't a mountain woman posed at the loom?

Anyhow, thanks for an interesting and enlightening article on our United Methodist work in Appalachia and the equally enlightening pictures portraying the mountain people. I, too, happen to be very fond of them.

Much Remains to Be Done

MRS. RUSSELL STRONG
Elkins, W.Va.

We were quite surprised and pleased to read *Appalachian Notebook* in the January issue. We are newcomers to this area, but we, too, love the mountain people. From my untrained eyes I see education, love, and understanding as answers to their problems. Much has been done, but much remains to be done.

Clinging to 'Dated' Creed

RAYMOND O. BUTTON
Panama, N.Y.

For 50, yes 60, years I have been a Methodist and have recited the Apostles' Creed as a testimony of my belief in what the Bible teaches. Now in my church's publication, *TOGETHER*, Bishop T. Otto Nall tells me that my creed is outdated. [See *Your Faith and Your Church*, February, page 52.]

I am going to try and finish my lifetime by clinging to my old and "dated" teachings and creed.

Who Said They Marched?

JAMES R. GILMER
Clatskanie, Ore.

In his letter titled *Marching Bandsmen Winces* in your January issue [page 72], Mr. J. Maynard Wettlaufer complained about the story *What Football Was Meant to Be* by the late Ralph McGill [November, 1968, page 60]. He said that Mr. McGill had referred to fifes and English horns in a marching band.

I read Mr. McGill's story and failed to find any account of the band's marching anywhere. He says, in fact, that "obviously it was not a band" but a student jazz group which played its own compositions.

Mr. Wettlaufer should have read the story again before writing his letter. He could have seen that no mention was made of the band's marching.

What Did Symbol Mean?

MRS. JANE INGERSON

Butler, N.J.

I like to see the type of drawings in *A Church of the Frontiers* on your February cover. But what are those signs being carried by marchers on the cover's inner fold? What does that circular symbol mean?



Could you have meant to have drawn the commonly used peace symbol? I understand this symbol originally stood for "nuclear disarmament" with the semaphore figures for N and D put together in a circle.

The symbol which appears in the last of six panels on the February cover (as seen in a part of the panel above) is one which was purposely drawn by the artist to mean nothing. It was intended to look a bit like the familiar peace symbol but not to duplicate it. Our intent in using this type of scene was to underscore the point made in our caption that the modern city with all of its divisions and tensions is the "untamed frontier" which "challenges the church anew" in our time.—YOUR EDITORS

No Wonder There's a Gap

MRS. WILLIAM P. GORDON

Winston Salem, N.C.

I really feel a bit of pity for Stephen Griffith, the brilliant student who presents his view of Christianity in your January issue [*A Student's View of Christianity*, page 47]. He is grasping intellectually but he is floundering spiritually.

It is easy to blame everything on the older generation, and some blame no doubt would be merited. But many of

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MISCELLANEOUS

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the young are so spoon-fed that they take for granted the things their parents never dreamed of getting even by hard work. No wonder there is a generation gap. Many parents have worked hard to prevent their hothouse offspring from having to go through the rigorous discipline to acquire what today's young just seem to accept as their rightful due.

The older generation is certainly guilty of one fault—that of taking the great love of God for granted. All could triumphantly say with Paul, "Who shall separate us from the love of Christ?" and act accordingly as vibrant Christians, producing the good works that befit an active Christian. Yet, it is sadly true that many go to church with long faces and continue that way all week as if life were a drab sentence to be served.

I also pity the young if it takes a symphony, a walk in the mountains or by the sea, poetry, or the physical attraction of love to be the catalyst that causes the reaction: "This is life as it should be." These things are elevating, to be sure, but Christianity is having a large enough circle so others are included. To seek beauty and pleasure only in self-satisfying things is to create a small circle where the creator of the circle is the largest thing inside. To lose oneself in unselfish service for others is one of the key marks of true Christianity.

Outside Forces Are Strong

MRS. JUSTICE J. SHEPHERD
Cincinnati, Ohio

Congratulations to Robert E. Eaton on his article *If Your Child Says, 'I'll Do as I Please'* [January, page 24]. We parents who have experienced some of the things he writes about know that he is "telling it like it is."

Too long we have been nailed to a cross for our failures by outsiders who do not realize that outside forces, away from home and the church, are stronger than ever before in molding our children's lives. Some of us who have really worked at showing love, compassion, and understanding may not live to see the fruits of our efforts, but we'll keep on praying and trying to keep the lines of communication open, both between us and God and between us and our offspring.

What's Wrong With Pool?

JOYCE HUBBARD
Campton, Ky.

In your January issue is a letter from a lady in Florida [see *Together: 'Detrimental,'* page 72] who wrote about her disgust over the article *They Thrive on Involvement* [November, 1968, page 22]. That article told about the Teen Action

Group (TAG) at First United Methodist Church in Lawrence, Kans.

When was the last time the writer of that letter had an honest conversation with a young person? Let's not judge all youth alike. The hippies are a small minority.

The Kansas young people in TAG sound effective in their ministry as "big brothers and sisters" to the underprivileged children, playing basketball with them, visiting a rest home, taking part in work camp and fresh-air programs.

Did the Florida reader just skim over the article and see the "sins" of her generation? What's wrong with a skillful game of pool? This isn't in a dark, poorly chaperoned, greasy joint. And about the dancing—if the young people had called it "square" perhaps no one would have objected.

Where to Send Christmas Cards?

MRS. ROY H. MULLENAX
Petersburg, W.Va.

In the December, 1968, issues of TOGETHER and CHURCH AND HOME, an article on *Christmas Around the World* included a picture of children in India receiving used Christmas cards from the United States. For many years I have saved Christmas cards because I could not bear to destroy them. I often have wondered if they could not be used in some good way. I would like to inquire, to whom should such cards be sent?

Our inquiry to the United Methodist Board of Missions brought this report: "Usually we do not encourage the sending of these things because the mailing costs are high. But there are some missionaries who do have use for used Christmas cards and other types of pictures and materials. They can be used throughout the year. Just send the religious ones, and to save postage, send only the pictures after cutting off the rest of the card. They should be tied in a sturdy cardboard carton. Print on the outside wrapper 'Used Christmas Cards of No Commercial Value' so that the missionary will not have to pay duty charges. You may also want to write him an airmail letter indicating that the box is on its way."

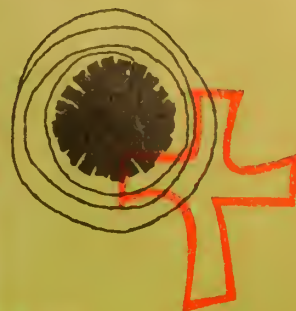
"Recently we received a letter from Harold Humble, a missionary in India, who said that used Christmas cards would be useful. His address is Kodai-kanal School, Kodai-kanal, Madras State, South India. And from the Philippines, missionary Richard Wehrman said that used greeting cards and teaching pictures—children helping and worshipping and nature scenes—can be used in posters and creative activities. Mr. Wehrman's address is San Felipe, Zambales, Philippines."—YOUR EDITORS

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FIRST, tiny green shoots chance the chill air; then the blossom—lilac, purple-veined, yellow, or white—adding color to a barren landscape. And nearby, where snow lingers, pendant white blossoms appear magically out of frosty humus.

An old story, crocus and snowdrop, among the earliest of flowers, humble plants. But could they not be the heralds whose soundless trumpets and silent bells call to a numberless legion? For soon the others will be coming, triumphantly waving multicolored banners, cascading over rock walls, pausing to mirror their purity in azure pools, hiding rare beauty in alpine meadows, filling our sunny fields with gold.

Who can count them all, and know them all by name, and believe they can come again in such numbers—the myriad flowers of spring, more brilliant, more beautiful, so alive, and, in their own way, more wonderful than any star?

—H. B. Teeter

HERALDS OF

Spring





Amazing Bargains in World Famous Holland

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Mail the coupon below and get our rainbow mix assortment of 50 blooming size Gladiolus Bulbs, imported from HOLLAND for only 2c a bulb. These medium size blooming varieties are already 2½ to 3 inches in circumference and will produce a rainbow of blooms. We mix flaming reds, vivid yellows, deep purples, whites, crimson, violet, multicolor, etc. as available to set your garden blazing with all the beauty only gladiolus in full bloom can bring. Many of these glads have already bloomed in the field one season and are now ready for second year blooms on spikes 2 to 4 feet tall. Truly an unbeatable offer. So rush your order today.

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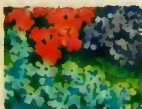
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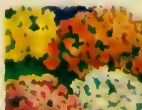
MORE MONEY SAVING BARGAINS FOR SPRING PLANTING



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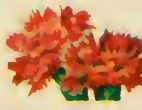
MICHIGAN NURSERY GROWN PERENNIALS

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CUSHION MUMS
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Order now, pay later on Spring arrival at 1½ our catalog price to get new customers. You get Hardy root divisions from nursery grown proven blooming stock, in assorted colors of red, yellow, bronze, pink, white, as available. Normally develop to bushel basket size with myriads of dazzling flowers, each flower 1 to 2 inches diameter. Any Mum not producing a large number of blooms this fall replaced free. Order today. Check coupon and mail.



**EVERBLOOMING
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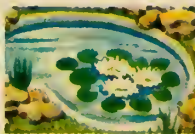
Few perennials are so richly showy and spicy fragrant as these garden carnations (Grenadin). Bloom year after year without replanting. Large, colorful flowers bloom in abundance all summer even intermittently into fall. Bargain offer brings you 2 yr. Michigan nursery plants, field grown from seed, strongly rooted and ready for first transplanting in a rainbow mix of Pink, Red, Yellow and White colors and varieties as available, 8 for only \$1.00... 24 plants \$2.50. Check coupon and mail today.



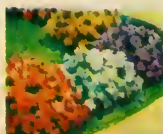
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How freely they bloom with rich autumn flowers! Assorted giant decorative and double ball type. Beautiful reds, yellows, lavender, pink, bronze, etc. as available. Check coupon for Spring planting delivery and mail today. Every Dahlia guaranteed!

**Amazing New Ready Made
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POOL**
Complete \$3.98



Sunken Garden Pool. One piece, durable, water-tight polypropylene. Aqua, kidney shaped pool installs easily, needs no plumbing. 3'5" x 2'3" x 8" deep. \$3.98; 2 for \$7.65. Lake collected Water Lily Bulb Free. Check coupon and mail today.



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MOUND ASTERS**
10 for \$1.98

We offer Asters that bush out in low 1 to 1½ ft. mounds with hundreds of Blue, Red, White, Pink blooms as available. These Michigan nursery grown root divisions are ready for first transplanting. Must bloom year planted or replaced free. Check coupon.

Blooms illustrated are reasonably accurate as to shape of varieties named although colors may vary because nature often turns out tints, shades and shapes found nowhere else. Any stock not blooming to your satisfaction replaced free (5 year limit).

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By Our Famous
3 Way Guarantee**

- 1 If not satisfied on arrival return within 10 days for purchase price refund.
- 2 Any plant not developing replacement is FREE (5 yr. limit).
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☐ This order mailed by May 15, Include Tuberose Bonus.

- ☐ SPECIAL: Remittance enclosed. Add 60c and we not only send order postage paid but also include extra bonus of CANDLES-OF-HEAVEN plant (Yucca Filamentosa) FREE.
- ☐ Send C.O.D. plus postage.

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ADDRESS _____

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**USE THIS FREE
BONUS COUPON**

☐ FREE WITH PAID ORDERS
**CANDLES
OF HEAVEN**

(Yucca Filamentosa)

Send remittance with order adding 60c so we can ship order postpaid and we will give you our \$1.00 value CANDLES OF HEAVEN plant (Yucca Filamentosa). Tall, awe inspiring candle-like flowers that fairly seem to glow in the dark, grow from this native collected wild plant.



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If you order for spring delivery locals \$3 or more you get Giant Hibiscus perennial root without extra charge. Blooms with large flowers in late summer on stems up to 7 feet tall. Delicate color as available may be white, pink or darkest crimson. Planting stock we give is nursery grown from seed, 1 or 2 years old, never transplanted.

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Please send me items checked below in time for regular spring-planting. Remittance enclosed, or I will pay postman on arrival total amount of this order plus C.O.D. postage on the understanding every item is guaranteed to satisfy or I may return within 10 days for purchase price refund.

- ☐ 50 Holland Gladiolus Bulbs..... \$1.00
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TOTAL AMOUNT THIS ORDER \$ _____

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New Jersey Area

VOLUME 13, NUMBER 4

SUPPLEMENT TO TOGETHER

APRIL, 1969

New Boston T-Party Marks 100-Yr. Mission

Traffic Now Two-Way

The centennial of Methodist women's missionary efforts, observed in Boston, March 21 to 23, has revealed a miraculous turn of events. Now other people are sending missionaries to us! And we need them.

Announced at the Women's Society of Christian Service-Wesleyan Service Guild NE Jurisdiction meeting at the Sheraton Hotel and Tremont Church was the current chapter of a 14-year program to promote world understanding.

Christian interpreters are visiting U.S. leaders, appearing before church and civic groups, and providing the core of leadership for regional workshops on *Issues of Poverty in World Development*. As a world understanding team they represent six continents, fields of teaching, local church work, counseling, ecumenism, and even the YWCA.

Trenton 'Hub City'

Trenton, N.J., is one of the 12 cities designated to host the workshops this year, with programs at First Church, April 9 to 12. Mrs. Harvey W. Winn, national board member, is chairman of the event.



Birthplace of Woman's Foreign Missionary Society in March, 1869, welcomes NE Jurisdiction Society-Guild to its celebration.

Tremont St. Church, Boston, as it appeared in Bishop Matthew Simpson's *CYCLOPEDIA OF METHODISM*, published in 1881.

Society-Guild Celebrates

From all over the N.J. Area women have gone to Boston for a weekend of T-partying.

The T that concerned them was not sipped from tea-cups, and certainly not tossed in Boston Harbor.

Their T-party was to pay TRIBUTE to thousands of missionaries they have helped to send throughout the world over the past century. It was also to honor TREMONT St. Church, where the Woman's Foreign Missionary Society was organized in March, 1869. And especially it was to consider the TASK ahead.

Headquartered at the Sheraton Hotel, with delegates registered in advance from 11 states and the District of Columbia, the centennial celebration of the NE Jurisdiction Society-Guild, March 21 to 23 was a great T-party!

Mrs. Kenneth S. Barto of Reading, Pa., jurisdiction president, officiated.

Drama, special music, and worship in historic Tremont St. Church were features of the centennial. Advance notices announced as speakers: Dr. Tracey K. Jones; national president, Mrs. Wayne Harrington; and Bishop James K. Mathews.

Jersey Takes Guests

A special guest on the North Jersey bus was 79-year-old Mrs. Roy B. Wakeman of St. James Church, Elizabeth. She is a grandniece of Mrs. E. N. Parker, one of the co-founding missionary wives.

South Jersey women took as their guests from Bancroft-Taylor Deaconess Home retired missionaries Dr. Clara Nutting and Miss Constance Blackstock.

Among conference officers registered from NJ were presidents, Mrs. P. M. Harrington, Jr., and Mrs. Carlton Nelson. So NJ delegates included: Mrs. John Tracy, Mrs. Sadie Lehmann, Mrs. Lloyd Applegate, Mrs. John Blair, and Mrs. W. R. Ebensberger, Jr. From No. NJ were: Mrs. Fred Bergen, Miss Marjorie Wilson, Mrs. H. E. Howe, Sr., Mrs. John Galbraith, and Mrs. David Blackburn.



Mrs. Kenneth Barto



World Understanding team now touring U.S. are, l. to r., seated: Mrs. Ana de Sierralta, Chile; Princess M. Haptemariam, Ethiopia; Miss Jean Skuse, Australia. Standing: Mrs. R. B. Pratt, Jr., Philadelphia; Miss Catherine D'Eremao, Pakistan; and Dr. Erika Welti, Switzerland.

A CHURCH REDISCOVERS EASTER

'There Before Your Very Eyes, the World Anew!'

EDITOR'S FOREWORD

For the people of Newton Church, up in the northwest corner of the state, Easter this year may mean a new affirmation of faith, more sad—and perhaps more solid—than that afforded to many.

Death has claimed two young women, talented and devoted. But Life and Love have reclaimed them as memorial gifts continue to come in, to carry on their work.

Judith Carver, a promising musician, was chatting gaily outside the high school when she suddenly slumped to the ground. Her parents, Mr. and Mrs. Bernard Shea, and grandparents, Mrs. and Mrs. Frank Summers, agreed with Pastor Elbridge T. Holland that an appropriate tribute would be a scholarship in her name to provide special training for other music students. A fund is now doing just that.



Stephanie



Judy

Stephanie Stump, just home from Allegheny College, had offered to do inner-city work in Paterson, but there were no funds for support. When MYFers reported in morning service on their trip to Appalachia and their plan to send a worker in 1969, Stephanie told Mr. Hol-

land, "I'd like to be the first volunteer."

But need was critical. A few phone calls to West Virginia's Tyrand Parish and some undesignated money in the local church's benevolence budget got Stephanie down to Appalachia right away. As she worked with young people or performed dirty, backbreaking chores, joy and assurance became hers.

Last November 3, after sharing in a deputation to a church near Meadville, Pa., with four other students, including presemianian Robert Stafford, Stephanie and Robert died in a collision—caused by a drunken driver—in front of the church.

Her gifts to Appalachia will go on as a memorial fund supports other students there next summer. These excerpts from things she wrote, selected by her parents and pastor, are her gifts to us this Easter.

APPALACHIAN NEIGHBORS



Courtesy Arthur Tress and **WORLD OUTLOOK**

Morning Star

(Reflection on Revelation 2:26-28)

No one ever gave me a morning star before. Or even an evening star, come to think of it. I wonder what you're supposed to do with it? I know Mom would make me write a thank-you note for it!

Well, one thing's for certain. I can't keep it in my room. I've been threatened with "immediate discipline" if I deposit one more thing there. I suppose I'll have to leave it where it is. I wonder which one's mine?

*Star of the morning, hanging in a pine,
Are you mine?*

*If you are, little star,
That's divine!*

I wonder if only the important people get stars. The Baby Jesus got a great, big, shiny one. He's important. I got a little morning star. Maybe I'm important, too, to someone. He must have thought so or He wouldn't have given it to me.

CHOICE

*O huge question-mark
That is my heart,
Peace, please! Peace.
Answers, never coming?
Must I really decide?
I choose you, O huge
Exclamation point of my life!*

Friend

Friend . . .
My hand is empty.
I have little to give
Except a moribund heart
In an egg shell cover.

It grieves me to be,
Yet I know I must
Continue.
Hovering in my hole
Dark and dusty,
Fearful of the long death
Which calls sleep brother.

Out of sight, invisible,
I whisper . . .
"Friend."

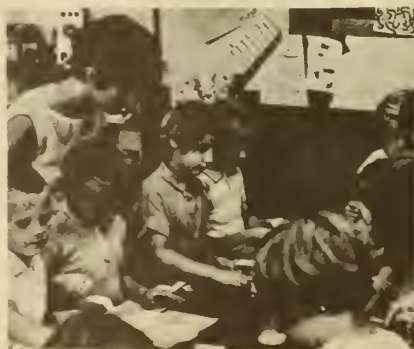
Spring—and the World Anew!

Sun! Real, live, shining, warm, squint-your-eyes sun! Just like the first time ever, suddenly the world has come alive, awakened from a too long winter death.

The trees really are trying to blossom: honest! There's one standing beside me that I can sense is squeezing as hard as he can to pop out those buds. . . .

Devil may care but I sure don't give a

APPALACHIAN HEADSTART



Farewell to a W.Va. MYF

"You've taught me many things: Patience; the coal business; how to like green beans; where to pick blackberries; love; that song about the W.Va. hills that I could never remember; understanding; how NOT to play softball; the art of teasing . . . but biggest and bestest, I've learned how really neat it is to be a Christian. I've found out that Christian service is my groove and that Jesus Christ is my absurd and loving Savior. And I don't care if that sounds like a commercial for Brotherhood, Unlimited."

hang for the world of books and studying and brain-drain. I'd rather play!

Because it's Spring! e.e. cummings may have been a summer-happy boy long ago 'cause he wrote,

"Spring, when the world is mud-luscious!"

People are happier, freed of the chains of old, drab winter with its colorlessness and sterility. Freed to be born again, as every living thing is born again.

There are many signs: bare feet in all shapes and sizes, summer cottons colorful and gay as a bunch of circus balloons, bodies littering the greening grass, laughter and calling out windows, a friendly stray dog nosing at my shoulder, the first robin, the first fly, a renewal of sun worship, a falling away of old thoughts and ideas, gaiety and wild abandon—but, most of all, the feeling that wells up inside me that says: "There, before your very eyes, the world is beginning anew."

And it is.

APRIL, 1969 Vol. 13, No. 4
Supplement to **TOGETHER**, an official organ of The United Methodist Church, issued monthly by The Methodist Publishing House, 201 Eighth Avenue, South, Nashville, Tenn. 37203. Publisher: Lovick Pierce.

Subscriptions: \$5 a year in advance, single copy 50 cents. **TOGETHER CHURCH PLAN** subscriptions through United Methodist churches are \$3.00 per year, cash in advance, or 75 cents per quarter, billed quarterly.

Second-class postage has been paid in Nashville, Tenn.

Atlantic City: No Case for the Conventional

9



"Time and Tide waits for no man." And blight can ruin an area in any town. Uptown Urban Renewal Project is announced for two blocks reaching from the Atlantic to the Pacific (Ave. that is). Right: the world-famous boom-town beach and Boardwalk.

Tourist Town Tough Job

In the changing glossary of youth, "tough" means the opposite of what it meant to the past generation—or did last year. So it's neat, wonderful, just terrific!

Atlantic City is "tough" for both generations. Impossible and exhilarating!

In 1852 the first Methodists, working with a Rev. Teed and the Rev. Edward Durrell, founded the city's



Dr. Lee

first house of worship. It flourished and the society fostered two other churches: St. Paul's in 1879 and Central in 1894. Christ Methodist Protestant, begun in 1894, had in its latter years the ministry of H. W. B. Detwiler to "shepherd it over" into a greater Methodism.

Successor to all these is Calvary, with 31 members. Asbury, Hamilton Memorial, and Venice Park, with 524, 309, and 124 members, respectively, are trying to relate program to their communities of whatever race.

The Rev. Ernest W. Lee, district superintendent, reports that pastors are becoming involved in community action programs, and that creative arts and a day-care center may soon relate residents to churches. He hopes to secure seminarian leadership for summer projects. Calvary's new education building already echoes to avant-garde films and discussion groups.

Layman Elwood Davis, administrative assistant in the Atlantic Human Resources office, urges everybody to get beyond programs to the people. And that's hard to do—"tough." And just beautiful—"tough!"

'Missed the Boat—Bought a Cadillac'

Atlantic City isn't the first instance of a sideline becoming the main business. Nor will it be, probably, the last.

Iron forges and glass works seemed to promise prosperity for Atlantic County 150 years ago. They dotted the woodlands back from the shore and were linked to Camden by narrow, sandy roads winding through the pine forests.

About 1850, Absecon industrialist Dr. Jonathan Pitney convinced his friends that a railroad should link Camden and the coast. An engineer, Richard Osborne, named the new community—still on the drawing boards—Atlantic City.

There was some jeering at "the railroad with only one end," but the first train huffed into town July 1, 1854. It carried 600 dignitaries, including newspapermen who expressed keener interest in the sand, sun, and surf than smelly factories.

It was too late for industry, anyway. Pennsylvania had captured the markets even before the Civil War. So everybody turned his efforts to building a resort city.

The first of five successive Boardwalks—only eight foot wide—was laid in 1870.

By 1872 another railroad showed up. Because the shoreline was so expensive, commercial interests built out over the water and the Great Pier idea was born. Year-around hotels mushroomed. There was the first Easter parade. And in 1921 another newsman, Herb Test, thought up the Miss America Beauty Contest.

Although population has declined from its peak of 66,000 in 1930, some conventions still draw as many as 30,000 tourists.

Civic leaders are seeking to serve the best people—their own—since they've discovered that building a good city must not be a matter of last resort.



Asbury, left, at 1713 Arctic Ave., keeps pastor Geo. H. McMurray busy in black community. House calls are the get-in thing with pastors Chas. E. Kiah and Geo. C. Reid, Jr., of Hamilton and Venice Park.

Calvary Church, where John A. Stroman is pastor, has succeeded St. Paul's, Central, Christ, and First, has enviable location to minister in mid-town. New Ed Bldg. is at right.

NEWSMAKERS: SPRING '69



Dr. Bare



Dr. Farmer



Jeanette



Dr. Leyland

He's all over! **Ross M. Edwards, Jr.**, of Mercerville, has been named outstanding defensive end on the following honorary football teams: All-Mercer Co., All-So. Conf., All-Delaware Valley, and All-State.

One of the church's new bishops is **Eric Mitchell**, who in 1966 was exchange minister from Bombay, India to First church, Englewood.

Haddonfield layman **Dr. Wesley W. Bare** is new director of obstetrics and gynecology at Methodist Hospital in Philadelphia. (And, ho-hum, guess where he was born.)

Miss Maatje Versteeg of Grace Church, Wyckoff, added up 35 years of leadership and received from the Paterson Area Girl Scouts a—that's right—service pin.

Two Highland Park youth, **David Franklin** and **George Meyers**, appeared on WNEW's "Living Bible" series.

One-time CORE-leader and now Assistant Secretary of Health, Education and Welfare, **Dr. James L. Farmer**, who holds a B.D. degree from Howard University, was right at home in the pulpit of Whitney Chapel, Centenary College for Women, where he spoke March 9.

Bridgebuilders are big in Plainfield. In the construction kind **Gary Shearer** now heads a Chicago-Sao Paulo, Brazil company. In the human relations kind **John T. Feeney** is on the board of the Grant Avenue Community Center.

The Jaycees are picking on Methodists again. In Millville they picked **Jay Reed, Jr.**, of First Church "Junior Educator of the Year" and in New Providence **Ralph Brown** was picked "Outstanding Man of the Year."

Not many six-year-olds get into MYF. But **Jeanette Johnson** of Oklahoma has been voted an honorary member of the Red Bank Group. She also is one of many youngsters getting home and school help through the SNJ Youth Mission.

Gus Henningburg, executive director of the Greater Newark Urban Coalition, spent Sunday evenings in February telling Westfield United Methodists about "The Problems of Newark and the Inner-City."

At two nursing homes not far from his home church, Milltown, devotions are occasionally led by **Marshall Monroe**, administrative assistant to BSA's Chief Scout.

British Methodist leader **Dr. A. Stanley Leyland**, who got the John Wesley Ecumenical Medal in Philadelphia last year, was a Lenten preacher last month at Ridgewood.

Trenton parsonette **Mrs. Fred Arnold** has given up leadership of youth dept. of Trenton Council of Churches—to become new president of their Church Women United.

Seek Closer Harmony



Flanked by Westfield's Minister of Music, the Rev. Philip R. Diettrich, left, and Minister of Mission the Rev. John R. Williams, right, a few of Newark-Trinity's GOSPELAIRES look over arrangements for their program at Riverside. Left to right are: Larry Simmons; Sandra Williams; Gerald Jennings; and Sheila Hubbard.

Something new at Newark's Trinity became something new at Westfield February 2 when the Rev. John R. Williams presented a combined children's-youth group, The Gospelaire, in "soul music" arrangements of hymns and spirituals at both worship hours.

The Westfield church provides Mr. Williams as Minister of Mission and a Trinity staff member.

Following Dr. Clark Hunt's sermon on Wesleyan-Salvationist Gen. William Booth, Westfield choristers joined in a center-aisle-drum-thumping tribute to evangelists and revival music.

Announced for February 23 was a "Long March" Music Through the Ages program at Riverside Church, N.Y., with all Westfield choirs joining with Riverside groups and Trinity for the occasion.

Correction

On page A-3 of February TANE, in an article on "Newark: Perplexity and Promise," a listing of Newark churches naturally included Franklin Memorial, but should have referred to "the Hillside area."

We happily agree with its lay leader, Hillside resident Richard Berkfeldt, that the church property really is IN Newark.

Their Light Is On

Methodist Hospital in Philadelphia not only treats NJ patients, but trains NJ nurses, too. In picture at right Jersey members of the 1971 Class, School of Nursing share in candle lighting ritual with Director of Nursing Education and Service, Mrs. Miriam Lundgren, left, and Miss Ethella Cressman, Associate Director of Nursing Education, right.

Girls in front row, l. to r.: Doris Naabe, Elmer; Donna Mead, Woodbury; Justina Suleta, Camden; Marilyn Gulick, Westmont; and Elizabeth McIntire, Woodbury.

Row standing are, l. to r.: Quinnette Smick, Penns Grove; Joyce Dewey, formerly of Pemberton; Janet VanHouten, Moorestown; Amy Davenport, Audubon; Joyce Helverson, Blackwood; and Linda Collins, Haddonfield.



